Simplified Lessons in the Science of Being

FANNY M. HARLEY.

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SIMPLIFIED LESSONS IN THE SCIENCE OF BEING.

...BY...

FANNY M. HARLEY

Author of "Sermonettes from Mother Goose for Big Folks,"
"Heilbroun; or Drops from the Fountain of Health,"
"Healing Paragraphs," "Feed My Lambs,"
Etc., Etc.

"The Ideal, look you! is the ladder by which the Finite soul gets to the Infinite."—*Swedenborg, the Buddhist.*

"I admonish thee that desirest to dive into the innermost part of nature, if that thou seekest thou findest not within thee, thou wilt never find it without thee."—*Abipili.*

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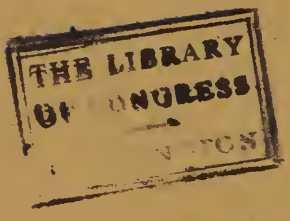

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PROEM.

Almost every intelligent personality today is seeking a rational basis for the fact of existence, and for the explanation of the different conditions and limitations in which humanity, as a whole as well as singly, finds environment.

We have heard, until it has become a platitude almost, that "the proper study of mankind is Man." But who has there been to tell us *how* to study Man; to tell us what Man is; what his nature; what his Origin; why his Being; what his irreversible destiny; how, and by what means, and when, this destiny will be attained? etc., etc.

It has remained for the Science of Being to give a satisfactory answer to all of these questions. The Science of Being is that classified presentation of Truth which clearly points out sequential deductions from that eternal Principle which is *primal* to its most remote effects:—deductions which are irrefutable. While the Science of Being claims for ideal Man his unchanging and unceasing God Image, it logically differentiates the natures of God and Man and assigns each its proper and eternal place. While it shows their eternal inseparability, yet it also shows their distinctive identity.

The Science of Being, abstractly, antedates time. It must and will be individually discovered by every human soul. Our "Salvation must consist of a *self produced* change." It is fervently hoped that these "Simplified Lessons in the Science of Being" will be of assistance to every earnest student in finding his answer to all vital questions concerning his own ideal Being and its eternal Principle.

Students will, no doubt, frequently discover that the rational statements of this teacher will but verify the intuitional statements of that one.

Consecrated study of the Science of Being, which includes the daily living of its principles, will develop in every student an individual realization of both his rational and intuitional natures. This demonstrates the reasonable advice of the Christ when he admonished "Be ye therefore perfect, even as your Father which is in heaven is perfect."

CHICAGO, OCTOBER, 1899.

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SIMPLIFIED LESSONS IN THE SCIENCE OF BEING.

LESSON I.

ORIGIN.

We often hear the remark, "It would take so little to make me happy! If I could only have so and so I would be perfectly content and satisfied."

We then look around us and see another possessing the very thing which our friend declared would make her perfectly happy, and we notice that the possessor is not happy and satisfied at all, but considers something else much more desirable.

Thus we can clearly see that it is not the thing possessed which really gives satisfaction at all.

We must look and see what it is that will bring this satisfaction we all so greatly desire, and also try to discover where it is to be found, and then how we can surely attain it as our own individual possession.

The universal desire for satisfaction makes us believe that it is for us one and all. If it is for us, as it surely is, and we are still without it, it must be we have not sought for it in the right direction and in the correct way.

If we had absolute satisfaction we would have perfect health, perfect peace, sure knowledge of all things, and daily abundance of all good. That we have not realized ourselves to be in the possession of all this good, the sum of which would bring us perfect satisfaction, surely must be evidence that we have not sought in the right and true way. We have accepted all the beliefs that have been handed down to us from generation to generation and from time immemorial, without once stopping to question, "Is this true?" "Is this the correct thing for me to believe?" and it is but lately we have become advanced enough to see that if we are not possessing and enjoying that which we so greatly desire, there must be something wrong in the way in which we have expected satisfaction to come to us, and also that we have looked in wrong directions for it. So let us turn ourselves about and see if we cannot find the true source whence to obtain satis-

faction and the right way to appropriate what is to be found in that source.

It may be some of the readers will feel that the way which will be pointed out here conflicts, in a measure, with their own past education, beliefs, and opinions; but let us look into them and see whether or not they are sound, for it can be proven whether a belief is true or false when it is held up to the light of Truth.

In the "Message of Man" we find these words: "It is wrong, always, everywhere, and for anyone, to believe anything upon insufficient evidence. If a man, holding a belief which he was taught in childhood or persuaded of afterwards, keeps down and pushes away any doubts which arise about it in his mind, and purposely avoids the reading of books and the company of men that call it in question or discuss it, and regards as impious those questions which cannot easily be asked without disturbing it—the life of that man is one long sin against mankind."

If this is the case it is positively wrong for us to content ourselves with any beliefs of any kind until we have proven them true or false. If there is an absolute Source from which satis-

faction can be obtained let us find that Source; for the "Message of Man" also says, "The truth is the only safe thing; the truth alone remains steadfast and trusty; it is the only solid consolation; it is the indestructible diamond.

"To free a man from error is to give, not to take away. Knowledge that a thing is false is a truth. Error always does harm; sooner or later it will bring mischief to the man who harbors it.

"If a thing is true let us all believe it, rich and poor, men, women, and children. If a thing is untrue let us all disbelieve it, rich and poor, men, women, and children. Truth is a thing to be shouted from the housetops."

If we could know the Truth and be absolutely sure that we know it, we would be glad every hour of the day, and free from all burdens and sorrows of every sort. But instead of knowing what is true we have allowed ourselves to be led by inherited creeds and dogmas, and have gone through life like carriage horses wearing blinders which have prevented us from looking either to the right or the left. We have looked only in the direction in which we were driven, and, as has been proven to us by the various

ills which we have had to endure, we have been driven and have looked in the wrong direction, and have therefore failed to find the longing of our heart—satisfaction.

If anything is true it can be proven to be true; and when we have proven it we say we have gained true knowledge.

For us to be able to solve the problem of existence we must understand the Principle of our Being, just as we must know something of the principle of mathematics before we can solve its problems. When we understand the nature of the science of mathematics we can solve difficult and intricate problems; so when we understand the nature of the Science of Being we can learn to be wise, peaceful, and well.

To establish any truth we always have to find a fixed point or starting place from which we can reason; and when this is accomplished we can, by a chain of pure reasoning, follow a truth out to its furthermost sequence.

We will take for our starting point the Origin of all created things. Some call this Origin the great eternal First Cause.

Now of course we do not mean first in the sense that there was ever a time when there was

nothing, and then this First Cause sprang into Being, but we mean first in the sense that it is primal; that it never had a beginning and will never have an ending; that it always was, eternally; that it was never created, but always was the subsistent Cause from which all creation sprang. So you see we mean first in the sense that there was nothing preceding It.

If we will meditate upon this subsistent Origin of all that really is, and study It carefully with our whole heart, we will find ourselves coming into such an understanding of It that we will be conscious that we are endowed with great power; for it has been proven over and over again that we become consciously like that upon which we center our thought and attention.

All the words which describe Origin or First Cause we call Truth. Since Origin or the great eternal Cause is so vast and broad and deep in Its nature, there are many words which we can use to describe It in Its various aspects.

If all created things come from the great eternal Cause we can say that It is Substance, for Substance means the permanent cause of anything.

If eternal Cause is the Origin or Creator of all that really is, It must include among Its aspects Intelligence; for Creator implies Intelligence, Wisdom, and Knowledge.

We could not think of Creator without thinking of Life, for we know that death could not cause anything to spring into being; therefore we say that Life is one of the aspects of Origin or eternal Cause.

As Origin or great First Cause is invisible and the opposite of that which is visible to the sense sight, we say It is Spirit, for Spirit means the indestructible Substance which underlies and is back of all created things. It is that which invigorates and energizes all things. It is divine Vigor or divine Energy Itself.

As Origin or eternal subsistent Cause is Intelligence, we also say It is Mind.

It must also be Love, because Love is God, and eternal Substance must surely be the absolute Good or God Itself.

There could not be any mixture of evil in eternal subsistent Cause, or else there would be two powers, and there cannot be two powers in First Cause, for first implies one; therefore we say First Cause or Origin is the one absolute,

impersonal, unchangeable, eternal Good. We call this eternal First Cause divine Principle, for principle means beginning or source or origin, or the fundamental substance from which anything proceeds.

We could not think of Principle as being here and not there, nor there and not here. For instance, the atmosphere is everywhere. We cannot say it is in one place and not another, even though we cannot see it. We have to think of divine Principle as being everywhere, therefore we say Principle—God—is omnipresent.

As there is but the one divine and absolute Principle and It is the Creator and Cause of all that is real, It is the only Power, and as it is Intelligence also, we say that Principle is Omnipotence and Omniscience and Omnipresence.

To enable ourselves to see our Origin in a clear and orderly light we will meditate upon It in Its various aspects, telling ourselves clearly and distinctly, "The Origin of all Creation is the great eternal First Cause, which is Principle, Substance, Intelligence, Wisdom, Life, Spirit, Love, Omniscience, Omnipotence and Omnipresence."

Another all-inclusive name for Origin, and

the name which is used in the Bible, is God. Of course this view of God is very different from the theological view of Deity, which has been taught us from time immemorial; but as that teaching, which showed God to be a harsh, wrathful, vengeful God, sending sickness and sorrow and chastisement upon his children, has never brought satisfaction to the race, let us drop that view for the time being, and accept that view of God which shows It to be the Origin of all things, and, as such, Love.

Does it not make us happier to view God as unchanging Love that knows no variableness nor shadow of turning—absolute Love, intelligent Love, omnipresent Love, omnipotent Love? is not that more like the God of whom Jesus taught? for he said God is Spirit. John said God is love, and also, God is light.

Here I want to call your attention to the fact that Jesus could not have said God is *a* Spirit, but he must have said, God is Spirit. This must be so if God is Principle, Mind, Life, Truth, and Omnipresence Itself, as logic declares. In the revised version the article "a" is omitted. If God were *a* Spirit we would have a right to believe that there are more gods than one, for "a"

signifies one among a number; but as there is but One God, It is Spirit Itself, and Spirit is Life entirely independent of any corporeal existence.

If we were to make First Cause or Origin our supreme and all-absorbing study, it would follow that we would gain, degree on degree, understanding of It.

Some readers may not at first like to call God It, but I am sure if they will reason about the matter a little they will be willing to do so. You can easily see how impossible it would be for God to be a person, because a person is always limited. A person is an object in space, while God, the Omnipresent, must include and inclose all space. All things must be within the Creator, the eternal, subsistent, omnipresent Mind.

Again, a person has to be formed; for in the Science of Being we view person as human shape. If God is a person, who made him? It will take but very little reflection to bring us to the conclusion that God is subsistent Substance or Principle, uncreate and eternal in Itself.

Now, as to calling God "It." We say God is

Love. Who would think of calling Love he or she? or Life, Substance, Intelligence, Spirit, or Mind, he or she? To these natures pronouns do not apply. We can easily see that gender does not apply to divine Principle in any of Its aspects. We will break ourselves quickly of incorrect ideas of God as a personal being, if instead of using the word God we will use Love, Wisdom, or one or more of the other aspects which are in the nature of God, and will every day make true statements such as the following: "Love is everywhere. There is no point in space or place where Love is not. Love is Omnipresence Itself. Love is the unchangeable Good. Love is the Source of everything that is real and substantial. Love is the Ruler of all because It is the Creator of all. Love is Wisdom and Intelligence, therefore Love doeth all things well, and everything which Love hath created is very good. It is from Love that all good things proceed, for Love is the *very first* Cause of all good things."

In this way you can take any aspect of God and affirm for yourself any and all Truth which, perceiving, you may desire.

In this way God as Principle will soon be-

come to you far more precious than God as person could possibly be. There is no proof that can be offered you of this. You must prove it to yourself. All proof of Truth lies within our own power. To know the doctrine we must do the will.

A mother cannot tell a childless woman what mother love is like. One must experience motherhood to know this feeling. It is something that can be talked about, but what it is can never be explained. It must be *felt* to be known. Neither would it be possible for anyone to explain to a blind man what light is like. We might talk to him of the light, but we could not make him understand what light is like. He must see it to know it. Neither could we make anyone who is not conscious of the sense of smell understand anything of the fragrance of a rose. The perfume of a rose cannot be explained. We can say it is sweet, but so is sugar sweet; it is pleasant, but so is the weather pleasant; it is exhilarating, but so is wine. We cannot explain or describe the perfume of a rose. It must be inhaled by each person individually to know its sweetness.

So must God be known by each one for him-

self, from the least to the greatest. God as Principle cannot be fully explained by one to another.

Because the Bible designates God as "He," mankind has always done so, not recognizing that the Bible is, as Paul says, "an allegory." In an allegory principles are personified, or the properties of a thing or principle are transferred to a person.

It was an allegory when Jesus said, "I am the vine and ye are the branches," or "I am the door," etc.

Thus you see it is very important and necessary to rid ourselves entirely of all idea and belief in a human God. We will do this best by declaring in the plainest language possible the simple truth about the absolute God.

If we take note of ourselves we will find that we are always thinking. We will also see that we think with words. We will see still further that we generally believe what we think. Now if we find that what we have been believing and thinking has brought us into all sorts of trouble, sickness, and poverty, had we not better change our mode of thinking, compelling ourselves to think what is true? Omnipresent

Principle ever has been, is now, and ever will be. Primal Cause is omnipresent Principle. Origin is omnipresent Principle. Origin, Primal Cause, omnipresent Principle, is what It is as the very Beginning. It is ever-present Love, eternal Life, indestructible Substance, infinite Intelligence, pure Spirit, divine Wisdom, and absolute Good. Principle or Primal Cause cannot be changed from what it is by anything or by anyone. It always has been just what It is, and It always will remain the same changeless, unalterable, omnipresent Good.

We never could change Principle or Primal Cause by our thinking. The necessity of right and true thinking is because of the change which it makes in our own consciousness; for if we think what is true we see what is true, but if we do mistaken thinking the truth is obscured to our vision. Untrue thoughts cause us to have trouble, while true thoughts bring us satisfaction.

I once heard of an old man who was in a charity institution. He considered himself almost a pauper, as a small pension, a bare pittance, was all he had to call his own. He was

not happy, because he was thinking what was not true; for as a fact he was heir to many thousands of dollars, and although search had been instituted for him, he had not been found. When he learned the truth regarding himself—that he was not a pauper—great happiness came to him.

We for centuries and generations have been just as mistaken in our thinking regarding the truth of ourselves as was this man. He was not to blame, because he did not know any better; neither have we been to blame, because we did not know any better; but ignorance brought its effects in all cases, just as it always does.

This man would have been very foolish after the good news had been told him, to stay in a charity home and think of himself continually as a pauper, when he might be living in a pleasant and comfortable home with his daily wants all supplied.

When we once perceive that the God which we have ignorantly believed in has been a god of our own imagination, as a result of false education, it is very foolish in us if we continue to believe in, think of, and pray to such a God.

At first we gain a knowledge of the true God as Origin or Principle or Primal Cause, by perception only; but meditation upon what we perceive will gradually bring It clearer and clearer to our understanding. Meditating or contemplating is simply thinking.

Now if we intend to acquaint ourselves with that true God which is absolute, so that we may have peace, we must see to it that we have Principle for our premise or basis in all our thinking, or we will not attain to a knowledge of the Truth.

All creation declares to anyone who uses pure reason that the universe and what it contains must have had for very first Cause something other than a man-God. There must have been an omnipresent creative energy or Life-Substance whence the God-man sprang. This omnipresent divine energy is what we call Principle, because Principle means beginning, source, origin, or the fundamental substance from which anything proceeds, and which invigorates it with a continuous activity.

If we will dwell upon these statements until they become clear to us we will with all the feeling of our souls adore and worship this in-

finite Love, this omnipresent and eternal Life, this pure and perfect Substance which is the divine Principle Whence we came, and in Which we are at all times surrounded and upheld and overshadowed, and by Which we are blessed every moment, if we only do our part by acknowledging It and coming into understanding of It.

This knowledge and understanding will come by our telling ourselves all the truth that we perceive every day. And every hour of the day we should be dwelling upon this blessed Principle in some of its various aspects.

If there is a time that it seems as though we have something hard to bear, what a balm it is to our souls to silently and gratefully repeat, "Omnipresent divine Principle, the Cause and overruling Power of my Being, is *pure Love*."

After we have educated ourselves to see that God is Principle and not person, we can say *God* is Love if we prefer.

A part of my mission in writing these lessons is to help disabuse my readers of the idea and belief in a personal God; and if I can help one soul to see God as pure Love, eternal Life, unchanging Substance, infinite Intelligence

and Wisdom, undeviating Justice, omnipotent Power, never-ceasing Force and Energy, which is the absolute Good Itself, I shall feel that they have not been penned in vain.

Can you not see that the nature of any principle is unalterable? the same yesterday, today, and forever? Take music, for instance. It is a changeless principle forever. It is harmony itself. Whosoever will comply with its rules can demonstrate that it is harmony. If its rules are not complied with it shows no anger, it inflicts no punishment, it does not refuse to be called upon at any future time; but it is always just what it is—harmony itself, ready to be used at any moment, by any one, in any place. It is an omnipresent principle which is much or little to us as we become at one with it or else fail to call upon it and thus go on day by day knowing nothing of the grandeur and beauties of this principle.

If we will only meditate upon the true God until we understand It, the whole world will appear in a new light to us, because we shall all be changed, for we will with open understanding behold the glory of that which is Real. The world will no longer be a "vale of tears"

to us, but we will see it as the place where the humanity of mankind is, degree by degree, cast off, and the divinity of man put on. In other words, we are seeing the gradual appearing of the God-man in our own and every other living soul.

Suppose we dwell much in meditation upon Origin or eternal Cause as the absolute Good, as Holiness Itself. Would we not find ourselves aspiring to be holy and good in every thought, word, and deed? Would we not see that this would make us feel and show true love to mankind?

If our character is formed by our thinking, would it not follow that if we think much of Goodness, Purity, Love, and all of the many inherencies which we find in the nature of Divine Principle, upon studying It, that we will find ourselves developing into grander, nobler, truer, kinder, and purer men and women? And can we not see that if we should think of First Cause or Origin as a wrathful being, full of hate for some of his children and loving others, pouring blessings out upon some and sending disaster, cruelty, sorrow, sickness, and poverty upon others, that we would have noth-

ing to depend upon, nothing to count on, not knowing at what moment the favors which we are now receiving would be withdrawn and disaster be sent upon us? Could we think that the Almighty God could be such a Being as this? Jesus, who knew God the best of anyone whom we know, did not teach of any such God. He said that God is the One Good. "There is none good but one, that is God."

This study of divine omnipresent Principle, the Origin of all things, is the most profound study in which we can engage, because, you see, it takes us to the very Beginning or Origin of creation; for Divine Principle is the Beginning. Paul called this study "the deep things of God."

If there is one to whom this teaching is new, I would advise him to study it carefully, paragraph by paragraph, taking the statements with him through his daily occupations, till he finds himself endowed with "the wise and the understanding heart," which is the sure heritage of every faithful soul.

Divine Principle, the great eternal Cause, is not discerned by the undeveloped soul. It is out of the reach of the physical hands, neither

can it be heard by the physical ears nor seen with the physical eyes; therefore when we study this invisible Principle we are studying the *meta*physical, for metaphysics means a mental study of first principles.

If we study divine Principle until we come into an understanding of It, and classify in orderly arrangement, for the help of others, what we find to be true, we can see that we can call this knowledge a science, for knowledge systematized is scientific. Therefore we call our knowledge of what Man really and truly is, the Science of Being; for in these chapters we are going to study and discover all that we possibly can about Man. But to do that we first have to study and discover all that we possibly can about the Cause of Man; because, as like produces like, if we find out what the Cause is we can immediately see that the effect of the Cause is like unto It.

When we rightly understand divine Principle, with all that It includes, we will see that we can apply It to ourselves in all the affairs of our daily life, and that It will cover and supply all the needs and longings and yearnings of the human heart. If we cannot make It

thus practical, it is because we still have a narrow, limited, and contracted view of the great eternal Cause; and until we attain a greater understanding we will not be able to alleviate our own sufferings nor those of mankind.

When we understand divine Principle as the Cause of our Being we will have nothing but bright and good thoughts. We will have peace instead of discord, and the thoughts which we will learn to hold through constant practice will eradicate all disease, elevate our characters, and spiritualize our consciousness.

A faithful and persistent study of divine Principle will make us conscious of possessing healing power. We will find that if thoughts are a disease maker, so can they be a disease curer, and, what is better, we can learn how to prevent disease by the right way of thinking, so as to even ultimately render ourselves not liable to disease.

It would be impossible for anyone who meditates much upon divine Principle to be silly and foolish, or to do things that are wrong or unkind. On the other hand, the study of our eternal Cause will make us realize ourselves to be of sound judgment and strong of purpose

and mentality. It will teach us to be hopeful and happy and free from all bondage to mortal-sense conditions.

There is nothing that will so surely cure the sick, the hopeless and depressed, the bad tempered and the dishonest, as knowledge and application of omnipresent divine Principle. It will make them show forth in health and strength and in integrity, and it will make them in their own souls aspire to realize themselves to be nothing less than Godlike men and women.

There are thousands of people in the world today who are warm in their gratitude to the teachings of the Science of Being for what it has done for them, and that is why there are so many whose hearts are burning to teach, both by word and pen, this beautiful Truth, knowledge and full realization of which will set the knowing one free from all the bondages of sense. Therefore we say that for everyone who will patiently, honestly, and persistently study the nature of First Cause, satisfaction can be obtained and the problems of existence can be solved. But we know of no other way in which it can be gained, for we see people with plenty of money who are not happy, we

see people with good health who are not happy, we see people with friends and home and children who are not happy; so we plainly perceive that none of the externals of existence can of themselves confer entire satisfaction, which proves that Jesus, who is upon all subjects our kind, wise friend and counselor, was right when he said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

As the people who wrote our dictionaries had not made as much of a study of First Cause as we now are doing, they did not always give the highest meanings to some of the words which describe Divine Principle as we now do, or as are given in the latest dictionaries; so we, in the Science of Being, often give an absolute meaning to a word, where the dictionary simply gives a relative meaning. Take for instance the word "intelligence." If divine Principle is the first and eternal Cause It must be Intelligence, which is Principle Itself, and if such it must be Substance, and if Substance then Mind, or God-Mind.

Whenever we speak of Divine Principle, Life, Love, Substance, Intelligence, Wisdom, Spirit,

Mind, we are speaking of God. Each name reveals the nature of God in one of Its different aspects.

Now God is just what It is. It is not changed in any way by our thoughts or words concerning It, but our own understanding of It opens and expands and develops by the use of true words concerning It.

If a child is taught to repeat the multiplication table correctly he grows into some knowledge of mathematics, for any truth ever generates more truth in the understanding; but if the child is allowed to make constant mistakes in repeating the multiplication table he does not gain any knowledge, but is only talking at random; therefore it is very necessary that our statements concerning the nature of God shall be true and definite.

We can see that if a principle is ever true it was always true, and ever will be true. We could never think of a *time* when two plus two did not equal four. We can never think of a time when this will not be true. This is also true of divine Principle. It cannot be measured by time, for It always was and always will be. It is just what It is, forever and forever. From

everlasting to everlasting, God is God. There is no time to Truth. It is.

We cannot think of any *place* where it is not true that two plus two equal four. It is true everywhere. So as divine Principle is true everywhere, It is omnipresent Principle or Omnipresence Itself. If we really understood what Omnipresence means we would never be afraid of anything, because we would realize ourselves to be at all times and places in the everywhere Good, in and surrounded by eternal Life Itself; and eternal Life is the absolute Good.

When we say divine Principle is Substance we mean that It is that something which is eternally Real, something that can be depended upon forever and forever, something that can never be destroyed. When we look out over the physical world and analyze what is called substance, we find that nothing in it has any real, lasting quality or permanence or reality. The rocks and marble can be crumbled away, the trees decay, and all flesh returns to dust; so we see that these things are not really substance, for Substance is eternal.

Now of course this reasoning is independent of everything we see, hear, smell, taste, feel or

measure. Just at first it seems to lift us right out of this world; but we will find later that we will come back and will find ourselves in our proper places. We will be *in* the world, but not *of* it. This is about what Paul must have meant when he said, "And be not conformed to this world; but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God."

It is by beginning to think in this way, and keeping it up year in and year out, that good conditions will come to us, that health will be established, and that peace and plenty will be ours.

Just as soon as you obtain an idea of the immense difference it will make in all your affairs and in your health what your thoughts are, you will rejoice to know that the admonition, "Judge not according to appearances, but judge righteous judgment," meant, Shut off from your mentality what at first *looks* real and hold firmly to the thought of what *is* real.

To study divine Principle is to find out the true nature of God and the true nature of Man, and the relationship of God and Man to each other. It will also explain to us the nature of the universe and everything it contains.

Now, without the word was not anything made that was made. We cannot make God, for God forever is; but by our true word we can make God plain and clear to our own comprehension, so let us spend a great deal of time describing God to ourselves.

Let us meditate upon the truth that the God-Principle is the Origin of creation. God is the one and only Creator. God is the absolute Good. God is the one immutable Subtance. God is eternal Life. God is divine Love. God is pure Spirit. God is infinite Mind, Wisdom, Intelligence. God is Omnipresence, Omniscience, and Omnipotence. God is the one and only Power and Presence.

To have this foundation well established is the first thing to do in right reasoning.

We are going to build for ourselves a new temple, and it must be built, like Solomon's, without the sound of a hammer, but in the within of our own souls. These true statements concerning God are the first foundation stones of this new temple. We will lay these stones firmly by forming the habit of speaking them to ourselves, so that in our next lesson we can build upon them and gain a perception and knowledge of the true nature of Man.

LESSON II.

MAN.

We first discover the true natures of God and of Man by reason. We then prove them by demonstration. We do this by training ourselves to think in accord with what is true regarding these natures. No one can prove them to us, but we each can prove them for ourselves. Therefore the truth that we perceive ever so dimly, if repeated persistently, will become to us more and more clear.

This is because the words which we think and speak are alive, and everything that is alive grows. Jesus likened a word to a seed. Within the seed are the potentialities of its nature. Anything that it is possible to produce from a seed is a germ within the seed when it is first planted. So the full meaning of every word is within the word when it is spoken, and this meaning will be manifested in results in our consciousness and experiences later on, just as the vine came from the seed; so let us be care-

ful to always speak such words as we wish to see externalized.

In our last lesson we laid stress upon the Origin of Creation as being changeless, indestructible, inexhaustible, omnipresent Principle or First Cause.

If God were capable of change we would not have the God which can be depended upon. Suppose the principle of mathematics were capable of changing, so that 4+3 would equal 7 today, but tomorrow it might have 12 for its result; could we count on such a principle as that? No indeed; and how glad we are that true statements concerning divine Principle-God always are as sure, in the fulness of time, of bringing us a correct and satisfactory state of mind as to declare that 4+3=7 is always true; and of this the smallest child will some day become conscious.

Divine Principle cannot be destroyed. It is true forever and forever. It cannot be exhausted.

We can appropriate God-Love through all eternity by declaring Its presence, and saying God is Love, yet we do not exhaust It. It still remains; but the more we make this true

statement the more will the consciousness of the true nature of God increase in us.

Now every principle must have its expression, for the word "principle" means origin or source. It must therefore be the origin or source *of* something. Every cause must have its effect, else it would not be cause, for the name implies that it has caused something to be.

Divine Principle finds Its full and entire and complete and perfect expression in the God-Man—the man spoken of in the first chapter of Genesis as the image and likeness of God. He is the effect of eternal principle and one with It forever, for Principle and expression are always coeternal.

The Life-Principle produced him and made him the eternally living Being which forever expresses and will manifest what God is.

You must never forget that the Bible is allegorical, and that when it says "God said, Let us make man in our image, after our likeness," it is just as though the different natures and aspects of divine Principle were saying, "We have expressed all that we are in this man. He is now perfect as we are, for it is only through him that we can become manifested."

We can readily see that if God is the Creative Principle there must belong to the nature of God, hence in the different aspects of God, *activity* or *force*, which works to a result; and since God is Mind, this activity or force which has produced Man we find to be Thought.

It is as though Spirit had said, "I have endowed this man with all that is in my nature. He is therefore the spiritual Being, possessing, as being expressed in him, all of my powers and faculties. My energy is his to use, and my vigor shall sustain him forever."

It is as though divine Principle had said, "Everything I am I have given unto him. I am everywhere. He is therefore everywhere. I am All Power. He is therefore the all-powerful one. I am Omniscience. He is therefore the all-knowing one."

It is as though Intelligence had said, "I have expressed myself in him. He is therefore the infinitely wise and intelligent Being who will fully make known what the Principle-Intelligence is."

It is as though Substance had said, "This Being is like unto me. I am Substance. He is therefore thoroughly substantial in every

part and in every nature. Nothing can change him from what he is, the Being which expresses all that I forever am and all that my nature includes."

It is as though Life had said, "I have expressed my nature in this Being. I am the Life-Principle of his Being. As I can never withdraw myself from him, he cannot withdraw himself from me. He can never die. He is therefore the living Being who is one with me forever and forever."

It is as though Love had said, "All the depth and purity and grandeur of my Love-nature is expressed in this Being. He is pure because I am Purity. He is loving and kind, merciful, compassionate, and just, because I, his Principle, am Love Itself."

It is to explain the activity or working force of these different natures in divine Principle that the Bible allegory makes God say, "Let *us* make Man."

"Order is heaven's first law." In explanation of this, the first chapter of Genesis shows us how Principle-God is expressed, degree on degree, until finally It is wholly expressed in our Being in the sense of order. The full ex-

pression of Principle-God is the spiritual Man that is created and made in the very image and likeness of God. God-Principle was partially expressed in the first day's work—a degree in evolution is here symbolized by a day—more fully evolved on the second day, more fully still on the third day, still more fully on the fourth and fifth days, until It was fully, wholly, completely, and entirely expressed or evolved on the sixth day.

Man, the product of the sixth day, is the Being who contains all the expressions of the other five days; therefore all lesser natures are contained and included in the nature of Man. He thus has dominion over all of them.

Perhaps it will be still more clear to you if you see God in the aspect of Mind, and clearly see that Mind develops or unfolds its nature according to law. Mind in Its unfoldment puts forth ideas. The creative energy of Mind is Thought. With Thought-action divine Mind put forth an idea which is symbolized by the first day of creation. Divine Mind unfolded more and more fully until on the sixth day the greatest, grandest, highest, most beautiful possible ideal was expressed that could be as the

created of God-Mind. This Ideal is the sum of all the other ideals. This Ideal is perfect; nothing more can be added to It. It is as complete as it can possibly be. This Ideal is the Being Man which is in eternal unity with divine Mind, and is the image and likeness of God.

The unit is one whole. The unit is the principle of mathematics expressed. The unit is invisible. No one has ever been able to touch, taste, or see the unit. Yet it is forever just what it is, the one changeless, eternal, indestructible verity which is forever ideal and yet from which all numbers and figures derive their value; for it is their source. So Man's Being is ideal and invisible, and from this ideal Being comes every living soul.

If the Life-Principle is fully expressed in Man, then Man must be possessed of eternal Life. He must be the eternally living Being, because eternal Life Itself is the Principle of his Being. He is that living Being through which, or whom, Principle-Life is made known.

If God is the Creator and Man is the expression of God, then Man's nature must be like unto the nature of God. He therefore is pos-

sessed of a power which expresses the creative Power. If the creative Power is Thought, as we have seen, Man's power as the expression of the God-Power is a producing power from which there must also be results. If God's power is Thought, Man's power must be the thinking power.

Now if we understand the expression, we can also understand what the Principle is. On the other hand, if we have a clear knowledge and perception of what the Principle is, we can perceive clearly what the expression must be; for "like can only produce like." Therefore what is in the nature of God must also be reflected in the nature of God's expression or effect, the God-Man.

An expression is something that gives a true impression or image of that which is expressed. God we see, then, to be the Principle of Man; or in other words, Man is the Being who possesses, as expressed in him, all the love, life, substance, intelligence, wisdom, and power that belong to the nature of God as Principle. It is through the nature of the God-Man that the entire nature of the God-Principle will be made known.

In the second chapter of Genesis this God-Man is named the Lord God, and we discover that as the Principle which is Perfection Itself is fully and completely expressed *in* the Lord God, that now God, being entirely unfolded, must rest from creating, while the Lord God, the perfect, living, loving, all-knowing, spiritual Being, is to make the creation of God, which is all stored up in his own nature and Being, manifested. This he will do by constantly using the creative Power, Thought.

If you have grasped this deduction you will see that the Lord God, or the Man in the first chapter of Genesis, is God individualized, which means that the Lord God is the one Being who contains all the natures, all the capacities, all the powers, all the faculties, and all the possibilities of the Principle-God.

Now if God created but one Man, the Lord God, it must be that we, in the truth and very reality of our Being, are each one that Man in value, and we must become conscious of what we are in Being—the Lord God, the very image of God. So there is but one Cause and one Effect, one God and one Man.

Now if we, in the reality of our Being, are

the Lord God, the all-powerful, the all-loving, the all-wise, the omnipresent, spiritual Being in whom God-Principle is fully expressed, we are not making our true self manifest unless we are Godlike in every particular, or until we do as Jesus did—bring forth the Christ.

If God is the absolute Good, and the nature of God is fully expressed in the nature of Man, the Lord God, then Man must be that pure, ideal Being who is like unto God.

If Life is fully expressed in Man, the Lord God, then Man must be possessed of eternal Life. He must be the eternally living Being, because eternal Life Itself is the Principle of his Being. He is the Being who makes us know that eternal Life *is*.

If God is the one eternal Substance, and God is fully expressed in Man, then Man, the Lord God, must be the eternally substantial Being who, like God, is the same yesterday, today, and forever.

If God is Mind, and Man is the Ideal of that Mind, Man must be the substantial Being whom disease, decay, and death can never touch nor affect. He is the perfect expression of divine

Mind. As It never changes, he cannot change nor be changed.

If God is divine Love, then Man, the Lord God, is the divinely loving Being, who is unchangeable forever. As there is no variableness nor shadow of turning in God, neither can there be any shadow of turning in Man, the Lord God, for he is like unto God. All that is expressed in his nature is from God, and as God is his only Source and only Cause, there is no other source whence he could derive any opposite or contrary nature. Therefore if God is eternal and unchangeable Love, Man, the Lord God, is the eternal and unchangeable Being who fully discloses God-Love to mankind.

If God is pure Spirit, the Being Man, who expresses God, must be spiritual, wholly and solely. He has no other producing cause than Spirit Itself. There was no other Substance than Spirit whence His Being could be derived.

God is Omnipresence because God is Principle. Man, the Lord God, must then be omnipresent, spiritual Being, because *wherever* Principle is, expression is also.

God is Omniscience—All Knowledge Itself. Man, the Lord God, is therefore the all-knowing Being.

God is All Power, therefore Man is the omnipotent Being through whom God-Power is made known.

Since God is Mind, Man is ideal, and exists from Mind and not from matter, as is supposed by mankind. Mind is the Creator of the universe. Mind is the Creator of Man.

Now you may ask, "Why, if Man is in his real Being the Lord God, so perfect that nothing more can possibly be added to him, so wise and intelligent that he is the all-knowing One, so loving that he is the unchanging and absolutely divine One, so powerful that he is truly omnipotent, so substantial that nothing in heaven above nor earth beneath can change him from what he is—why, if this is the case, do we see and experience sin, sorrow, poverty, ignorance, and what we call death?

"If God—Principle—is Omnipresence, and Man, the effect, is wherever the Principle is, and is the omnipresent Being which at every point images God, why do we see the exact opposite of this Man every hour of the day?"

Because there is yet something to be accounted for, which is the soul.

As God-Mind evolves to expression degree on degree, so does this expression which is like unto God-Mind unfold his own nature degree on degree.

God's work was to create Man through the evolution of the God nature, just what he is; but Man's own work is to prove that he is what he is. Man does this by the gradual unfoldment of his own nature. This process of unfoldment is soul.

I once knew a lady who was over fifty years of age when a teacher persuaded her to take painting lessons. In a few weeks the talent which she evinced was marvelous. She was a greater and greater surprise to herself every day. She soon came to the place where she arose each morning eager with expectancy to see what she would find herself able to accomplish during the day. In just this way do we, as souls, discover one by one, degree on degree, the powers and capacities of which we are already possessed, and the great things of which we are capable.

On the understanding of God the Principle,

of Man the expression of the Principle, and of soul the recognizer of both Man and God, depends the solution of every problem which will ever confront us from our advent on this planet until our departure therefrom; and because of the necessity of gaining this knowledge I have held your attention to these points for so long a time. They cannot be too well understood, and too much time cannot be spent in meditating upon the nature of God and Its effect, the nature of Man, and on soul, the manifestation of these natures.

Man, the Lord God, is what he is eternally, but his nature as such, with all the riches and powers that are inherent in it, is yet to be manifested. For Man to know his real, true Self is the highest wisdom to which he can attain, and through knowing himself he comes to know God.

As we now know ourselves we are *living souls.* Soul, remember, is consciousness of ideal Being. Our soul is great or small according to our conscious knowledge of the truth of our real Being.

We are in our Being so perfect that not one more thing or attribute could possibly be added

to us; but as souls we are not yet conscious of our perfectness; we are only becoming so.

Our Being is an inexhaustible treasure-house from which the soul, by the persistent and undeviating word of appropriation, can draw all good environments, joyous experiences, health, prosperity, and peace, beside ever-increasing knowledge, wisdom, and power.

Take for illustration our alphabet. It contains twenty-six letters and it is the basis of all our language. An ignorant man who cannot read or write does not, to his conscious realization, draw from the alphabet many pleasures or much knowledge, neither can he use our language in a way that will bring much prosperity to himself. But take an Emerson, a Dickens, or a Shakespeare, and see what the alphabet is to him. The highest flights of thought and imagination are pictured in words drawn from this alphabet of only twenty-six letters. The most beautiful and most comforting words that ever soothe the broken hearted are from this alphabet. The most exquisite poetry is from here also. The most ardent words of the lover are from here. The artless prattle of the household darling, as well as the

wisest words of the most venerable sage, as words only, in our English language have no other source or origin than these twenty-six stiff, cold, hard letters standing side by side as so many marks. They are just what they are in themselves.

If we make combinations of words which are hard and cruel and cold; if we make words which utter untruths about our real Being, about God, or our neighbors — we must take the consequences in experiences, environments, etc.; for divine Law, which is the *action* of immutable Principle, says definitely, "According to *thy* word will it be unto *thee*."

You can see how utterly impossible it is to exhaust the alphabet. Books many have been written for centuries; books many will be written in times to come, and they are all composed of these twenty-six letters; but with all this making of books the alphabet is in no way lessened. Nothing is taken from it. Its value increases to us in an amazing degree, however, as we discover of what the twenty-six letters are capable.

In just this way the soul's true Being can be called upon forever. It never grows less, but it

becomes greater and grander and more holy to the soul who increases in understanding of it.

In stating the truth of Man's Being the first scientific statements may seem cold and dry to the one who hears them as scientific statements only; but to the one who perceives in them the eternal truth of Being, and speaks them in the earnestness of this understanding, they raise the vibrations, quicken the soul, and warm the heart.

Now comes the next question: "If Man is spiritual in Being solely, and not material in any sense, what is this material, physical organism that we see ourselves and all the rest of mankind to be using?"

The physical organism which we see, feel, and handle is Man's person. A person is nothing but a shape. To the undeveloped soul it appears to have substance, to have height, depth, breadth, thickness, weight, etc.; but this cannot be the case in reality, for there is but one Substance in all the universe and It is Mind, Life, Love, Spirit, Intelligence, Wisdom.

Person is from the Latin word *persona*, which means a mask, or that which covers something.

The Latin word *personare* means to sound through.

Now it is *through* person that the soul demonstrates its knowledge or displays its ignorance. It is through the personal mouth that loving or hate thoughts are spoken. Through a personal embrace the love nature of Man is made manifest. The soul that would go on willing errands uses the feet, etc., etc.

Person—the physical organism—is a representative of Man, the Lord God, just as the figure 1 represents or stands for the forever invisible number, as the number expresses the unit. We demonstrate our understanding of the number, its nature and what it contains, by the way in which we use the figure which represents the number.

The soul shows how much or how little it understands of the nature of ideal Being, and what is contained in that nature, by the view it holds of "person" and the way it thinks about it.

We as individualizing souls are conscious of our true Being in a degree, and we each one operate or demonstrate through a physical organism or person.

If we look upon a physical organism as a something apart from soul, we call it person. If we look upon it in connection with a living soul we call it a personality.

Man's Being is fixed, changeless, and indestructible. Soul or Self-consciousness changes constantly. It changes from an ignorant degree to a more knowing or more enlightened or higher degree. The soul can grow consciously and intelligently if it will systematically claim the truth and reality of what it is in Being. "I in my ideal Being am perfect now. I will declare this truth of myself until it becomes the realization of my soul."

The soul is not confined in the person, in the physical organism, but it operates on it and through it. The soul looks through the eyes, not with them; it hears through the ears, not with them. How often we sit in a room hour after hour and do not hear the clock strike once till we direct our consciousness to it; then we will notice every tick. We know that many of the most beautiful things we have ever seen and heard have been with our eyes shut and with the inward hearing. We often both see and hear things according to our own mental

state, and not according to what they are in themselves.

An inebriate in a frenzy of *mania a potu* sees snakes and bugs. Where do they come from? They are simply the shapes or forms of the thinking of his own diseased imagination; and though he may be surrounded by a dozen friends who are trying to calm and soothe him, he still sees the reptiles and bugs.

You may consider your friend beautiful, while some one else may think her quite homely. How often people become more beautiful to us after we become acquainted with them, when at first they were not attractive to us in appearance at all; and yet we have none but the same eyes.

I heard a lady say lately of one of her neighbors whom she could see in his yard from her window, "Is it not lovely that Mr. F. can enjoy himself so much with those horrid, disagreeable children of his?" I replied, "Why, they are not disagreeable to him. It is you who see them as disagreeable."

Everything is to us as we perceive it. Material and physical objects have no reality *as* material things in themselves. Everything visible to the sense-sight takes the size, the form,

and the shape which we give it in our thinking. What appears to a worldly minded personality as something gay and beautiful, will appear to a refined and spiritually educated personality as loud and gaudy. On the other hand, what may charm with simple elegance and artistic grace an advanced soul, may be to a material consciousness too plain to be even noticed.

We use a principle by declaring the truth concerning it. If we say four and three are seven we are using the principle of mathematics to help us work our problems. If we say four and three are eight, we are misusing the principle and are also misusing our power to demonstrate the problem correctly.

If we use our power correctly we gain true results; if we use it incorrectly we bring to ourselves untrue and unpleasant results. We are only using our power correctly when we think and speak what is true of God and what is true of Man. We will have to learn this truth if we want to realize ourselves to be healthy, wealthy, and wise.

Thought is invisible Force, and if we handle it ignorantly we bring to ourselves undesirable results.

The gas in the pipes throughout your house is for your use. If you open the jets and apply a lighted match you will have your house comfortably lighted so that you can perform any duties, social or domestic, that the evening demands. But if you open the gas jets and do *not* apply the lighted match the gas is misused, and unless you discover your error you and all in the house may be asphyxiated.

Now in just this way do we as souls either use or misuse Thought Force. If we use it correctly we bring to ourselves peace, health, knowledge, loving friends, and prosperity. If we misuse it we bring sorrow, sickness, hatred, and poverty.

If a little child mischievously or unknowingly opens the gas jet, just as much damage is done as though an adult turned it on. Ignorance excuses no one.

If we think error thoughts because we do not know any better, we experience their result just the same as though we think them wilfully. Suppose you want to sow a field with clover seed so as to have good rich pasture for your cows, but you ignorantly are given a bag of seed of a poisonous weed and sow it. Will

your ignorance excuse you? No; the seed if planted will grow, and unless the weeds are uprooted the cows will be poisoned.

As our words are alive they bear fruit according to their kind, whether spoken ignorantly or knowingly. We who are gaining an understanding of the Science of Being are trying to train ourselves in the habit of correct speaking, and while we are training ourselves we are trying to help others start in this true and mighty way which will so surely bring peace to the heart if it is faithfully practiced.

Now if the experiences and environments of our daily existence are the outcome of our thinking we can see that Thought-Substance is put in motion by our word, either silent or audible, and that we make for ourselves a picture just like our word, which this force will objectify for us. Good, true words make for us beautiful pictures. Untrue words make ugly pictures.

The most violent tempers have been cured through persistently thinking upon the perfection of Being. The most overbearing and dictatorial dispositions have been made kind and gentle, and the most dishonest characters have

been taught to love justice and righteousness.

Diseases of all kinds and sorts have been cured by the spoken words of Truth, which have caused the error appearances to melt away to their native nothingness. There are thousands and thousands who can testify to benefit received from the spoken word of Truth.

Our greatest teacher said, "The kingdom of heaven is within you." The way to look within is to look and see what is contained within our own ideal nature, then to speak it forth into manifestation. When the without becomes like the within, then will we dwell in the kingdom of heaven indeed.

We must become like obedient little children and speak the word descriptive of the truth of our Being, whether appearances contradict this truth for the time being or not.

"I am a spiritual Being now, and not material in any sense whatsoever," is a true statement that should be made a number of times every single day.

"There is but one Substance and It is Spirit or Mind," should also be told ourselves frequently.

We must begin immediately to train ourselves in right thinking, for it is error thinking that makes disease, sorrow, and poverty.

Jesus proved himself, by the constant use of the true word, to be spiritual in Being, all wise, all powerful, and all loving. What man has done man can do. He told us that we can do the things which he did and can learn to do even greater than he did.

Everyone who speaks true words is the better for speaking them, just as everyone who loves is always the better for having loved; so we can see that to cultivate goodness and purity and love is to grow into consciousness of our Godlikeness. Therefore let us speak the words that accord with the truth of our Being, for in so doing we will bring to ourselves realization of all good.

Let us take these true words, no matter how untrue or unreal they may seem when we begin to speak them, and repeat them faithfully: "All good belongs to me, because I am the child of God. Wisdom and knowledge are my birthright. Power to demonstrate over all errors belongs to my generic nature. I am filled with divine Love, and as a living soul I

will declare what is true of my ideal Being, until it becomes true to my consciousness. I am the image and the likeness of God *now*. I am therefore harmonious and healthy through and through. I am strong and wise. I am pure and steadfast in the Truth forever."

LESSON III.

SOUL SENSE.

New students in the Science of Being often ask, "If God is good and God is everywhere and is the only Power, whence comes evil?"

Evil is simply our own conception of a power contrary to the absolute Good. We form this conception simply because we see the result of our own past error thinking, which the race and we individually have done. We as a race have not yet learned the fact that law is law and that we reap exactly as we have sown. Again, evil is the absence of Good to our consciousness, because of the limited knowledge of the soul regarding its true nature as God-derived Being. It is only to an undeveloped soul that evil appears as a reality.

A developed soul, one who has evolved God knowledge, does not recognize that evil is real. He perceives and understands and remembers only what is eternal and true. He knows what God is as Principle, as Spirit, as Mind. He

knows what ideal Man is as the created, or the expression of God. He knows what person is as the representation, in the world, of ideal Man, and that it is the instrument or machine through which the nature of ideal Man is made manifest. He also perceives that he, as he now knows himself, is a living, growing soul, becoming daily more conscious of what he is in his real Being, and manifesting his knowledge, be it great or little, through his person.

It is such a one who can bless the undeveloped personality when he sees him in error, by exclaiming: "Father, forgive him; he knows not what he does!"

While we are undeveloped in soul, or are still ignorant of our nature as the real God-derived Being, we believe that material objects of themselves have the power to make us happy or unhappy. We strive to gain money for its own sake. We think our physical organisms can be sick and can suffer. We believe in sorrow, in loss of friends and wealth, and we believe in death as a separation. All these conditions we put under the one head "evil"; and while we believe in these evils we are not declaring with all our hearts that the Good is omnipresent,

that the Good is the only Power, that the Good is the only Substance, and that the Good is the only First Cause.

If we want to attain a clear perception and knowledge of the truth of the natures of God and Man we must go about gaining such knowledge in an orderly and scientific manner; and the only way to eradicate a false mental picture is to put a true picture in its place.

If we have a strong feeling regarding any particular thing, we hold it as a picture in our mentality.

It has been proven that thoughts or words definitely spoken generate *feeling*. We can speak words declaring the untruth of a false picture, that will cleanse the consciousness of the false beliefs, and then we can speak true words that accord with divine Principle, so strongly and definitely that they will create in the consciousness a correct and true picture.

Very often in aspiring to an understanding of divine Principle we are told that it would be wise to speak a certain given Substance word or Spirit word to bring us into a higher and more truthful state of consciousness; but at this time we do not really know the inner mean-

ing of the word, nor what feeling it will generate in our consciousness. We have not, perhaps, even to the slightest degree, perceived its real meaning.

But in faith and obedience we speak the word, till finally its meaning begins to dawn upon us. Its meaning begins to *enter into* our consciousness; then we perceive, understand, and know more and more of what it is to truly live, move, and have our Being in God.

Jesus said, "The words that I speak unto you, they are spirit and they are life." If Spirit is divine Vigor or divine Energy, Spirit words, or true words, must invigorate or energize the soul, till they bring to pass the consciousness that makes its at-one-ment with God. "The entrance of thy words giveth light; it giveth understanding unto the simple."

If there is but one God there can be but one Power. Since God is Good, that one Power must be the Good. If Good is the only Power, then there cannot in reality and truth be any power in evil. This is abstract truth. Can we make it practical in our daily living? Yes. Do we? Some of us are doing so partially, and are learning how to do so more and more.

You see the ideal Man is the perfect Man, the Lord God. He is created by divine Mind, which is God. We, as human or actual, living souls, are the direct offspring of this perfect Man, but are only conscious of the reality of the nature of our perfect Being as yet to a degree.

Take, for example, the baby. It is in the nature of the baby to be even as the full-grown man is—to be active, to be intelligent, to be loving, to be happy. When a little baby is born he does not realize what belongs to his nature, therefore of what he is potentially capable. He does not realize what he can do, what he can feel, nor what he can know.

Anyone who has ever had the pleasure of watching an infant become acquainted with himself and discover from day to day his powers, his intelligence, and his perception and use of freedom can readily grasp what must be the state of the infant soul, even though the nature of its true, ideal Being is already perfect in all parts and points.

While we are very undeveloped we are small souls, perceiving perhaps but a very faint glimpse of the truth of our Being.

The undeveloped soul believes that his person is himself; that it can be sick; that at dissolution he will die. He believes from his undeveloped sense of things, that if his person is cast into prison he himself is imprisoned. He believes that he cannot be with his friends or his family unless he is with them in person.

After awhile, because of the law of growth or development of his soul, he evolves a little more self-consciousness, or becomes greater in soul; then he begins to see that his person—his physical shape or physical organism—is not himself, but that it is what his thinking acts upon, and that it is through it he manifests what he is, what he has, and what he can do as the image of God.

Thus he finds that person of itself is non-intelligent, non-active, and non-living.

If you say, "I am going to lie down a little while," you will see that your mental force causes your person to lie down; you can speak these words without the intention of lying down being very strong, and the person will not move of itself. It is the conscious, definite use of the thinking power which causes the person to move. In other words, thinking is

the motor, or motive power, which moves the machine.

Person is what is generally called the body, but we have found from the meaning of the word that person means a mask or covering.

If Man is, as logic declares, a spiritual Being, and person is all that we see, spiritual Man must be hidden from the eye of sense by person, and spiritual Man's body must also be hid by person.

Now when we view person in this light we find it to be simply a shell or shape or mask, which would never have had any reality to us, of any kind, if we as living souls had not with our thinking invested it with life, substance, intelligence, and sensation.

As our consciousness of what is true becomes greater and greater, we change by degrees our mistaken thinking to true thinking, and we declare, "There is no life, substance, nor intelligence in person, neither does it possess any causative power to bring anything to pass."

Now you may ask, "Why do we suffer pain in any part of the physical organism — the person — if there is no sensation in it? and why do diseases appear to come upon it, if it has

no intelligence or causative power to bring them?"

Because our consciousness has been so incorrect concerning our true Being, that we have imagined we live *in* our persons, and therefore we have put our consciousness into every part and portion of these shapes—these persons—just as water fills a bottle.

Your physical organism is your machine. It is for your use, as is your sewing machine. You do not live in it, but you use it. You, as the image of God, are omnipresent, and your physical organism is within you, or within your consciousness. You are greater than it, but you must use it with intelligence if you desire to use it correctly and have it serve its purpose.

You know that every word we speak or think is filled with its own quality and living meaning, just as the seed is filled with living vitality, and that it must grow and bear fruit after its kind. We plant lettuce seed in the ground; it grows, and lettuce is the result. We plant a word seed in our own consciousness, which is our soul; it grows and bears a better and more pleasant state of consciousness, which causes an expansion of soul or else a more miserable

and unhappy mental state, just according to the words we have spoken and the beliefs held.

Since person or the physical organism represents invisible, ideal Man, every part and portion, every organ and function, of the physical organism represents some part or portion of the nature of the invisible or the real Man.

So if there seems to be a pain in one special part of the person it is because the undeveloped soul has spoken, at some time, words into the consciousness or soul which were untrue of that part of the nature of Man which this particular organ or part of the organism represents; or else that he at some time misused some of the natures of his real Being. For instance, if we love money for its own sake, we are misusing the love nature which should be used for a higher purpose.

If one has lost his sense of smell he has at some time failed to perceive truth and justice and righteousness, and therefore failed to do that which he should have done. So Swedenborg tells us "that a man who has interior perception is said to be of an acute nostril or of quick scent."

Affections of the eye show that we were not

always willing to look for the Truth where it was to be found, and thus misused the faculty of understanding.

Affections of the ear tell of past wilful refusal to listen to Truth.

The action of the heart corresponds to the love nature. If we love truly and righteously, the action of the heart is normal. *When our heart is affected we should examine our loves.*

The entire person, as to all its members, organs, and functions, corresponds to the natures, powers, and faculties in the God-created Being. The soul uses or misuses these powers according to its unfoldment or degree of self-consciousness, which will later be out-pictured on the person.

After we come into this knowledge we do not find it necessary to do what to us would be useless—put on a mustard plaster or a poultice, or take some medicine for this particular ailment, but we go industriously to work to wipe out our false beliefs and learn what is really true of the nature of God and the nature of Man, and then to declare the Truth that we perceive, so persistently, that it will surely become the conscious knowledge of our soul, and

finally will be out-pictured in our organism.

True words and thoughts cause an appearance of health to come to the physical organism, and we can say, "My person shows forth perfect health."

Medicine and poultices, plasters and massaging have many times, to all appearances, done some good as to making temporary cures, but it was because we as a race of undeveloped souls believed they had healing potency.

Each mineral and herb represents a nature, or part of a nature, in spiritual Man.

The Adam or undeveloped soul has always judged according to appearances and given power to the outward object instead of the subjective nature which the object represents; so he has given healing or destroying power to the objective mineral and herb, instead of to these natures in Man.

With the increase of the race in the past centuries, with so many believing in the power of the external objects, greater and greater power and potency have been given them.

But we know how, during the past twenty-five years, the treatment of diseases by the use of drugs has materially changed. Medicines

that were given in our childhood for a certain ailment are no longer given. Physicians are constantly losing faith in one drug as a remedy for a certain disease, and adopting another, and the most intelligent physicians of today are giving less and less medicine every year. This would not be the case if drugs were all-potent to cure in themselves.

For instance, if one were to take a dose of arsenic with suicidal intent it would do as he believed it would—kill him, according to what his understanding of death is; but if he were in a hypnotized state and the hypnotizer were to give him this same dose of arsenic and tell him it was sugar, he would eat it and it would taste like sugar to him, and would perform the chemical action of sugar in his stomach.

If he were to take this same dose by mistake, thinking he was taking some harmless potion, it would act the same as if taken with suicidal intent, because the race belief has constantly added to its potency to seemingly kill.

If you hypnotize or chloroform a man, and thus dull his consciousness regarding his organism, you can amputate his leg or his arm and he will have no sensation of pain at all, while

this operation performed without the aid of anæsthetics would cause him the most terrible agony. Thus we see it is not the organism that suffers, but the consciousness, the beliefs of the soul.

If you perform this operation under an anæsthetic and then crowd the detached member into a box too small for it, the patient will suffer from the cramped position of this member just as though it were still attached to the rest of the person or organism and was in this cramped position. Because, you see, when the chloroform was administered the man was still in possession of all his limbs, and he did not, by his own consciously spoken word, detach his consciousness from this one member when the surgeon detached it with the knife. The member was therefore still permeated with his consciousness.

Man is an omnipresent spiritual Being. Man's soul is also omnipresent, as far as his conscious knowledge can reach. He would feel the pain in the cramped leg or toes should it be buried fifty miles away from where his organism proper is; and to relieve the pain which he would suf-

fer, the cramped member would have to be relieved.

All sensation is caused by the soul's thinking. As the soul permeates the person the sensation, as has been before stated, is pleasant or disagreeable in that part of the person which corresponds to that part of the nature of Man which has been used or misused with his thoughts.

Sensation in the person, or what has been called "sensation in matter," is entirely caused by a quality of thought. The sensation is not in the matter, but in the consciousness or soul which permeates the matter.

The flesh is not alive to feel sensation, but it is permeated by living soul and its thinking. When we suffer pain it is because we hold the race belief of disease, and also believe there is sensation in the physical organism.

It is very important for us to do *individual* correct and definite thinking.

The error thoughts of humanity in the past have now become race beliefs, and these same race beliefs have a strong hold upon the mentalities of each one of us until we overcome them by positive, persistent, industrious, intel-

ligent and true individual thinking. Therefore we must instruct our souls daily regarding this truth: "There is but one Power and It is the Good. It is the ceaseless Power, and It works in ideal Man forever, and through him in and through and by and for every soul that acknowledges It. Because It is a ceaseless Power every soul will sooner or later be forced to acknowledge It."

Now this, you see, is a wholesale denial of evil. By constant acknowledgment of the one Power—Good—you will, degree on degree, undermine all beliefs in two powers, and will thus wipe out of your consciousness all faith in the power of evil of every kind.

Whoever believes in the one and only Power—God, or Good—tries in every way to make this Power manifest.

Sometimes people have made the statement, "There is no evil—all is Good," without understanding the eternal Principle on which this statement is based; and they have therefore done some very ignorant and foolish things, which they will as surely have to redeem as it is sure that God is God. For instance, I heard of one man who became very dishonest in

money matters, because, he said, "There is no evil," glibly quoting without understanding the statement, some teaching he had heard.

When we make the absolute statement "There is no evil," we mean that in the nature of God —eternal Principle—there is no evil. Then, recognizing that the entire nature of God is expressed and reflected in the nature of divine Man, we fail also to find any evil in that Man, which is our own true Being.

Because of the vitality contained in words we make the statement, "There is no reality in evil—Good is supreme," that it may become the conscious realization of our souls. Thus speaking will eliminate evil and errors of all kinds from the soul that in aspiration will speak these words.

Whoever tries to evade paying an honest debt or meeting a just obligation; whoever makes a compromise with justice, honor, or moral integrity, shielding himself with the words "There is no evil"—is unknowingly digging for himself a pit into which he will surely fall if he continues in his sin, and whence he can only ascend by means of suffering and bitter experiences and restitution, during some

phase of existence, to the uttermost farthing.

All that is called evil is result from mistakes which the human soul has made in the manner of its thinking. We as souls can learn to correct our mistakes by true thinking and right doing.

There is no evil in divine Principle; or, there are not the two powers Good and evil. This is what is meant when the abstract and sweeping denial, "There is no evil," is made.

There *is temporary* evil to the sense of the undeveloped human soul, which it will only overcome and outgrow through gaining knowledge of the truth of God and the eternal perfectness of its own ideal Being.

It was to help save men's souls from doing and thinking evil that Jesus came to teach them the way of Life, which is true thinking.

The best way to undermine and uproot evil proclivities of every kind is to keep the thoughts centered upon the soul's potential and inherent divinity. You will find the following a good soul treatment:

"In my real and ideal Being I am perfect. I in my soul desire to realize my perfectness and make it manifest. This I will do by feeling and

showing love and kindness and compassion and tenderness and mercy and justice toward all my fellow men.

"I in my ideal and real Being am the Lord God, the God Man. I will meditate upon the truth of my Being until I demonstrate myself to be the Man God, in the world but not of it, doing the will of God even as did Jesus my elder brother.

"I am willing to patiently give all the time, all the effort, and all the persistence necessary to this work of my soul.

"I love to do that will which is God's will. This shall be my aspiration till I have fully proved that God's will is done in me."

As undeveloped souls we believed that what we called material things could cause us happiness or unhappiness. We have believed that wealth, fine houses with elegant appointments, precious jewels, the love of a certain personality, or a certain station in life could bring us happiness. On the other hand we have believed that the non-attainment or the loss of any of these things could cause us misery and unhappiness.

We were not then wise enough to notice that

there are plenty of people possessing all of these things who are not happy, while others who seem to possess very few earthly blessings are rich in spiritual things and are very happy indeed.

So long as we believe in two substances, and that one of them is matter, and that the ownership or loss of material things can bring us either happiness or misery, we will find ourselves with but little of the former and with a great deal of the latter.

There is but One Substance. It is Spirit or Mind. It is the Creator of the Lord God—original Man; for he is the Ideal of the Divine Mind.

As Man, the image of God, is like unto his Creator, he expresses Mind and is the thinking Being. But as such his nature must be manifested, and is manifested, by means of soul. Soul is the conscious recognizer of what the Being is. Soul is that consciousness of Being which continually increases in knowledge of what it really and truly is, and of its capacity to know and its ability to do.

We only call a man a musician after he has evolved musical talent. Heretofore the tal-

ent existed, but it was unmanifest. Man's Being is eternal, but soul evolution is its proof.

Beginning with the first degree of soul awakening, the soul has to *think* itself into consciousness of all that it is, and of all it can do, as the image of God. *But this does not change the fact of what Ideal Man eternally is as living Being.*

Many a musician has to discover through daily, constant practice that he has musical talent. Many an artist has to work a long time before he can realize his beautiful conceptions on canvas. Many others hold the ideals of health and strength a very long time before they are able to manifest them, and yet every one of these ideals can and will be evolved if they are held continuously in thought, and words of appropriation are spoken regarding them daily, because these realities belong to every soul as eternal facts, only waiting to be spoken into manifestation.

If the musical talent were not a reality it could not have been evolved. If the artist were not endowed with ability he never could have evinced any. If health and strength were not constituents in the nature of Man they

never could be made to appear as the actualities of that nature.

Every idea is mental. Every external object which represents any idea is only the outlined picture of the idea. The external man or the visible figure or person *represents* the invisible Man. The invisible Man is the finished and complete image or Ideal of the God-Mind, but it is *through* the external man that the ideal Man is made manifest.

The nature of ideal Man is made manifest by means of soul. Increasing recognition of the truth of Man's real Being is expansion of soul. With expansion of soul comes ever-increasing knowledge of all things.

Intelligence is one of the constituents in the nature of God, and since the entire nature of God is expressed in the nature of Man, so is Intelligence, as expressed in Him, one of the constituents of the nature of Man; but it is the soul which uses and brings to manifestation all the varying natures in Man. Therefore it is to the soul that the responsibility belongs of using or misusing these natures, or of retarding or bringing them to manifestation.

Suppose a soul uses its intelligence, by de-

veloping its thinking capacity to its fullest extent, to meditate upon the nature and riches of its Being, and to bend its energies, its faculties and powers to making God manifest, would not the nature Intelligence be used to some purpose? and would it not be divinely used? But suppose the soul misuses or perverts its intelligent nature, and instead of using it to make God manifest it uses it to invent schemes to defraud its fellow man, or to the entire use of material aggrandizement, or to the fostering of personal ambition, would this be the proper use of God-derived Intelligence? Can you not see the importance of developing all of the natures that are within our Being to the utmost of our capacity every day? If the Love nature, the Wisdom nature, the Spiritual nature, and the human and animal natures in our Being were constantly used to the glory of God, would not we be even as gods?

The sense of evil exists only to the mistaken views of the undeveloped soul. It must be dealt with in a scientific way, and by the use of true words, if we would do away with it from our consciousness, and have appear to our recognition, in its stead, the truth of the

One Substance, which is Spirit or Mind, and the One Power, Good.

The seeming power, evil, will not be eradicated from the world except as it is eradicated from the belief of each one individually. It is the general opinion that this will be too slow a process, but it is the only way reforms of any kind ever can or ever will be accomplished.

Suppose, in speaking of a concert that you had attended, you would say, "There was an audience of our most cultivated people present," what would that mean? Namely, that each person in the audience had individually cultivated himself or herself intellectually. The house was full because each seat was occupied by a single personality. The music was enjoyed by all, because each listened to it and enjoyed it for himself or herself individually. Therefore there was an audience of a music-loving and music-enjoying people, all of one mind, because each one was listening and enjoying for himself or herself alone.

Now when we each one decide to rid our mentalities of all beliefs in an evil power, when we each one decide to be pure in heart, to have faith in the good, to be kind and helpful to

each other, to be honorable in thought, word, and deed—then will there no longer be wars and rumors of wars; then will injustice and oppression no more rule in the land; then will competition cease; then will the aching hearts be healed, and the sick be restored to health. All peace and harmony can come on earth if each one will only do his or her individual part toward bringing it.

Were you to go down into the slums of any city you would see there none but filthy, dirty people, so that you would perhaps have to flee the place in disgust. Why are these people all so dirty? Because they *personally* neglect to bathe, to launder and brush and mend their clothing. Like attracts like. The people who individually desire to be clean, neat, and refined are attracted toward each other, and those who have no aspiration for the niceties of society congregate together. This is because of the culture or lack of culture of these souls individually.

Evil will remain a seeming power in the world as long as individual personalities think and do what is wrong.

Evil will be wiped off the face of the earth

as soon as individual personalities cease to commit errors.

With every error that we individually overcome we lessen the sum total of evil in the world and increase the sum total of good. Have we not every incentive to press on toward purity of heart, word, and deed?

Suppose I say, "There is no matter. There is but One Substance, and It is Spirit or Mind," and you should immediately exclaim, "There *is* matter; the very desk on which you are writing is a material thing!" Let us look into the question and see what conclusion we can come to about it.

In the first place we will go back to our premise—there is but One Substance. It is Spirit or Mind. Substance is that which causes anything to be. The activity or the working power of Mind is Thought. Thought is therefore spiritual. By the use of Thought ideals are created. Man, the Ideal of the divine Mind, having been created by Thought, is a thinking Being, because his nature is like unto that of his creator.

Every living soul is an emanation from the God-created Man, which contains potentially

all the natures of God. Souls in the aggregate are mankind. When we speak of a living soul as a man we spell the word "man" with a small "m" to distinguish him from Man, the image of God.

Living soul, the actual thinker, is the user of the God-derived power to think.

Now some soul at some time conceived the idea of what a convenient thing a desk would be for the use of every business man and woman. In his thought he perfected the desk. He conceived of a flat top; above it must be so many little drawers and so many pigeonholes. Underneath there must be so many large drawers on one side and a very nice closet on the other side. It was to be so many feet long, so many feet wide, and so many feet high. It was to be closed with a folding cover, in which was to be a spring lock which would simultaneously fasten top, drawers, and closet.

Now this was very clear to this man, and it was indeed an actual and useful thing as it appeared to him in all its perfection and harmonious working order as idea. But how much good, while it remained an idea in his mentality only, was it doing in the business

world to the men and women for whose use he was led to conceive the invention? It was practically doing them no good at all, for it was simply a mental idea in his consciousness.

The way to make it a practicality was to take some wood, shape it, and put it together so as to make it represent in every particular what the man was holding as a mental picture.

The next thing was to build a factory and turn out desks by the hundreds and thousands, so that business people everywhere can avail themselves of their usefulness.

Now, useful as these desks are, they are not real in themselves, for real, in the Science of Being, means indestructible. They can be burned, they can be broken, or chopped all to pieces.

It is the mental desk which remains whole, perfect, and complete. It is the idea which was in the inventor's consciousness before a single desk was made to represent to the world what his idea was. The factory and all the desks in it might be destroyed by fire, and yet the desk idea would still remain and there could immediately be thousands more desks made to represent and stand for *this one idea.*

So you see the substantial desk must be the mental desk, and not that which represents it.

"But," you say, "your desk is made of wood. The wood grew as a tree, and the tree is matter."

If it is the nature of thinking to be outpictured, represented, or symbolized in shape, and if the nature of the spiritual tree is contained within the nature of the divine Man, as the lesser ideals of God are all contained within the greatest Ideal—divine Man—why has not the spiritual tree nature in Man been pictured forth or symbolized in the shape that we call a tree?

We all know that the tree which we see in the world is not real, for it can be burned and destroyed. The substantial tree, then, is ideal. The tree we see is shape which has been projected by thinking, and which represents the tree nature contained in Man's nature.

All material objects are simply outlines or shapes appearing to have life and reality because they are invigorated, energized, *filled*, surrounded, acted upon and held in place or sustained by Thought, whose substance is Spirit or Mind.

The nature of Spiritual Man, the Lord God, will become manifest in the world as soon as living soul comes into full knowledge and realization of what his nature, as the image of God, really contains.

If the soul ceases to use the shape it very soon becomes unformulated or de-composed. Dust soon returns to dust. Shape is retained as long as the soul continues to use it. There is but one Substance and It is Spirit, which is eternal Life, or Mind.

Person, or physical organism, is good and necessary in its place. It is something to be thankful for because it is through it that we manifest our God-derived natures, capacities, and faculties. The person is to be recognized for what it is. It is to be cared for, and to be made as useful as possible. It must, however, not be credited with any power to do, or to be, or to become anything of itself. Neither must it be blamed for any condition which appears upon it, *for it of itself is nothing in the absolute sense.* It is a temporary fact for our use. But it is not an eternal reality, because we, in soul development, will reach a place where we will no longer need a physical organism through

which to manifest. The veil will some day be rent for us, and we will see and know ourselves, and will need our spiritual bodies only for our temples of habitation.

"Order is heaven's first law," and everything must come in its own order according to this law, therefore the person, the physical organism, being at present necessary for the use of the living soul, is not to be despised in any way, but it is to be used as unto the Lord. It is our individual thinking regarding it that will either give it its proper place to us or put it where it does not belong in our own distorted personal or race imagination.

The person represents spiritual Man. The *condition* of our persons reflects the way in which we have been thinking, whether correctly or incorrectly, for the law of cause and effect is an eternal fact. We establish a cause for health or ill health with almost every moment of our thinking, and the effect will surely show forth.

God is primal Cause. Man, the Lord God, is the inclusive effect of everything that the infinite nature of God is capable of producing. Unceasing activity or eternal invisible force is

the inherent nature of God. This activity is, obviously, expressed in or transferred to the effect of God, which is Man.

Logic shows us that the entire Principle-God is fully expressed in Man, the image of God. This makes Man the storehouse of all that the nature of God includes. Activity belongs to the nature of God, but we find this activity to be expressed in the nature of Man, and from the nature of Man it must be distributed. As the activity of Mind is ceaseless, omnipotent energy, it forces Man to give it an outlet.

The activity of God-Mind is Thought. It is expressed in Man as mental capacity. The active thinker is designated in the Science of Being as soul. For it is by the conscious individual thinking of every soul that the God nature will be first recognized and then manifested.

Man's activity is made known by living soul which comes into the world to fulfill its mission of becoming conscious of its real and true God-derived Being, and through this consciousness to make its Being manifest. It is the activity of God-Mind which impells constant thinking.

Never forget that God is the one and only Substance. This Substance is the Cause and

Creator of the Ideal or Real Man. Ideal Man in what he really is, is the spiritual Being which eternally expresses God. As Man comes into consciousness of what he is as the image of God he actualizes his nature as living soul, which evolves into more and greater realization of the powers, capacities, possibilities and natures of living Being.

As the Ideal of the Divine Mind, Man is finished and complete now. As living souls who have a full realization of our perfected state yet to gain, we are not yet finished and complete. But with every aspiration, with every conscious endeavor to attain this realization, our souls are becoming more perfected and more nearly completed.

When we accept Spirit or Mind as the one and only Substance or Causative Power, we readily see that there is not another substance which mankind has called matter. What we have called material objects are only representations of ideas.

As we individually develop in consciousness, our spiritual Being becomes more clear and true and correct to our understanding. We then see how impossible it is for another sub-

stance or underlying cause to exist if Spirit is the one and only Substance and Cause, and It is Omnipresence. Two opposing things cannot be in the same place at the same time. There is but one Substance and It is Spirit or Mind. From it proceed all things either directly or indirectly.

We have already seen that our ideas take form through thinking, and that these forms become objectified as external shapes, and thus we see that thinking is an activity.

If we consciously think as well as perceive that which is true, we cause rapid action or vibration. We then realize ourselves to be spiritually developed. But if we think error thoughts or are not true in our perceptions the vibration is slow. Did you ever notice the faces of two little children to whom the same question is propounded? The eyes sparkle and the face is bright of the one who, quick as a flash, perceives the true and correct answer, but the other, not perceiving the truth, has heavy eyes and a dull face, showing plainly that his thinking is labored and heavy and slow. Now, the rapid and the slow vibrations both take form as correct and incorrect ideas.

The rapid vibrations will objectify as the beautiful, the harmonious, and the lovely.

The slow and mistaken and incorrect thinking objectify as grosser or what is called denser matter or material objects. This is why physical scientists say "Matter is modes of motion."

Unconscious thinking of either a good or an error quality is objectified just as is conscious thinking, and this is why we have so many and varied kinds of shapes which are called material objects.

The precious metals which are hid so deeply in the earth may be the objectivity of secret, pure, and perhaps partially unconscious strong and true thinking. The grass and the flowers and the trees are the outpicturing of another grade of thinking. The wild animals and reptiles another grade, and so on. Until Man's divine nature is fully and evenly developed by means of true and intelligent thinking of every living soul, some of Man's lesser natures will be more active at some times than at others. In the first chapter of Genesis we read that "*God* created the heaven and the earth." Do you not think it will be revealed to us later on, individually, that this allegory of creation means

the spiritual natures in Man, the Lord God, and the powers and faculties to make them manifest?

In the second chapter of Genesis, fourth verse, we read "the *Lord God* made the earth and the heavens." This certainly seems as though Man, the Lord God, had *made*—which means to cause, to exist, to stand out—the visible universe, which we will grow to rightly *understand* as our inner sight develops.

After we become more conscious of the natures of God and Man we will see that all things in reality are spiritual and invisible, and that they are derived from and sustained by the one Substance which is God-Mind, and that all externalities are only the representive objects of invisible thinking, and that they appear substantial because of the substantiality of the spiritual or mental idea which is back of them, sustaining and holding them in place. If you will repeat to yourself a great deal, "Spirit or Mind is the one and only Substance," it will help you to see all things in a clearer and more orderly light.

LESSON IV.

APPROPRIATION.

Now since we have seen the wonderful eternal riches that are within the nature of our Being, and also that these riches can be evolved into manifestation through our own spoken word, let us see to it that we speak the words that will make them manifest.

Inharmony, to a great extent, has always seemingly reigned in the world. But we have discovered through our investigations in the Science of Being that this is the case simply because of our past or present ignorance concerning our true Being. We had not, as Adam souls, evolved to the plane of intelligence where we were capable of discerning the nature of our true Being, and we therefore saw ourselves in an incorrect and untrue light, and because of this misconception we constantly thought incorrectly of ourselves.

As we become better acquainted with our true selves and see our inherent and potential

grandeur, nobility, power and Godlikeness in every particular we cease to libel ourselves by saying we are "worms of the dust," "miserable sinners," and all of the many unjust accusations which we have heaped upon ourselves in times past.

A partially true statement never tells the absolute Truth. These things which we have declared against ourselves have been but seemingly true, or in other words they have been the actual only, according to appearances, concerning the temporary stage in which the soul was at a certain time evolved.

A temporal fact is not an eternal Truth; therefore what is true, as a fact, concerning the temporal should never be accepted by any mentality as a certain and eternal Truth.

As there are many natures contained within the God nature, the likeness of these are all contained within Man nature, because they are all expressed in him.

Now it would be impossible for living soul to draw any power, any faculty, any nature, any capacity, or any knowledge, from its true Being if these things were not already there to be called forth. But being there, as we have

logically discovered when we examined into the nature of God and Its expression, the nature of Man, we find there is no impossible attainment for the living soul, but that all things are possible to us if we will only do that of which we are capable—that which we may do if we will.

No matter how good a workman a man may be, he cannot accomplish anything without tools with which to work. As the outer only symbolizes the inner, this also must be true of the invisible work which must be accomplished within every human soul.

But the soul's implements are always at hand. They do not have to be bought nor sold. They are ever present with us, in private and public, at home and abroad. Asleep or awake we have them always with us. And what is more, we are constantly, consciously or unconsciously, either using or misusing them; which of the two our health, circumstances, and environments will, in the process of time, tell.

These tools are words. Whether they are silently used or audibly spoken they are words all the same. The word sets in vibration, either harmoniously or otherwise, whatsoever

nature it strikes, just as whatever strings one strikes on a musical instrument cause either harmony or inharmony according as they are intelligently or incorrectly struck.

Every nature in Man is good. But when the soul calls upon any nature incorrectly and misuses it, it perverts this nature and makes inharmony manifest.

Take, for instance, the animal nature in Man. This nature is good and useful in its place. Animal strength is good. Animal spirits are good, but when we pervert the animal nature in Man we make a creature lower than any of the beasts of the field.

The living soul is the user or misuser of all of the natures in Man, and it is only through the soul that all of the good natures of Man can ever be made manifest. It is through the errors of the soul that these natures are ever misused. This is all that makes evil ever appear to be made manifest. All that the soul accomplishes, or fails to accomplish, in any particular, is because of the use of true or untrue words. "By the activity of the word the sleeping germs of everything are awakened into life."

As God activity—Thought—is eternally ceaseless it is forever active in Man. Operating through Man it is focused in the soul. That Man is the thinking Being, and that soul is the user of the power to think is an eternal truth. *What* the soul thinks is according to the degree of evolution of consciousness or knowledge of true Being that the soul has attained.

As long as the animal degree was predominant in our consciousness we did many things that could be called in-human. We thought and did many things that were brutal and cruel. We were acting out the nature which we were then evolving. As we evolve, because of the *law of growth* aided by aspiration and conscious effort, we overcome the animal nature and begin to manifest the human nature, or evolve the human nature from the treasure house of our Being. We then become more kind, more gentle, more humane, more loving, more just and wise in every way.

As we, through continued growth and still higher aspiration, evolve our human nature, we begin to perceive the greater things of our spiritual and divine natures, which are waiting for the appropriation of every living soul and

which will as surely be the realization of every living soul as it is sure that God is God and that Man is Man.

The ceaseless activity of God will work in and through Man nature until every living soul will become God-like and then forever more will we work *with* God; the glories of which work our eyes are not yet able to behold.

Cannot we see how wise the admonition, "Let patience have her perfect work"? For while every possible good is now true of our Being, we only bring this good to our realization by the patient use of the true word.

Cannot we also see how truly Paul spoke when he said, "There is therefore now no condemnation to them which are in Christ Jesus," for it would be utterly impossible for anyone who had attained the Christ Jesus stage in development to condemn anyone in the animal stage or even on the human plane of development. He who has attained wisdom sees that all souls who make mistakes are still in a lower stage of development, and instead of blaming and condemning them he lovingly and tenderly and mercifully holds out the hand of friendship (by thought, word, and deed) with

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the encouraging invitation, "Come up higher, brother, and taste the joys and know the glories that are possible for all to know who gain the knowledge of the truth of Being."

Right and true thoughts are as great a nourishment to the soul as nutritious food is supposed to be to the body. It is right thoughts that are spirit and life. It is error thoughts that debilitate and cause us to sicken, and suffer bereavement, poverty, and misfortune.

Remember that words and thoughts are really one and the same thing; the audible word being the thought objectified. Out of the fullness of the heart the mouth speaketh; so if we are very careful of our inmost thoughts our words will be wise and righteous words.

Spirit words—true words—quicken the soul, so that its understanding is opened and true and right conditions in the external are *in due* season a result.

We will never be anointed to preach the gospel to the poor, nor be able to heal the broken hearted, nor know how to preach deliverance to the captives and recovery of sight to the blind until we aspire and daily try to

make our most secret thoughts spirit thoughts. Then from this fullness of love, of strength, of wisdom, and of power will our mouth speak the words that will surely set the captive free, and we will, in conscious knowledge, be able to preach the acceptable year of the Lord.

We are proving to ourselves the unreality of evil and of matter and the eternal reality of God and of God's expression—Man. We are also learning that infinite Mind is ceaselessly active and that Its activity operates in and through Man; also in the living soul, that emanation from Man which grows and develops in consciousness until it realizes itself to be, in conscious knowledge, one with its Father.

We also clearly perceive that forever our thoughts take form, and that our ideas whether they accord with Divine Principle or not, always take shape in the external. Our error thoughts shape themselves so as to be recognized by our sense sight either as *dis*eased physical conditions, as *dis*eased financial conditions, as *dis*eased family conditions, or in dissatisfaction and disappointment of one kind or another.

Now it stands to reason that none of us having real knowledge of the inexorable law of

thought force would voluntarily do incorrect thinking, for is not self-preservation the first law of nature? Who is there in all the world who would resolve upon awaking in the morning, "Now, today I am going to be afraid of everything all day long. I am going to be as selfish and hateful as possible and fly out in a rage at every provocation, because I want to have a bad cold in my head, and I want to become bilious and constipated and also poison my kidneys"?

We know there is not a single personality who would voluntarily do such a thing as this. On the other hand we know, because of our own experience and the heart to heart talks which we have had with our friends, that there are thousands whose every morning resolve before rising is to be brave and courageous, to be patient and gentle and loving and kind all the day long, and we, each one of us, know how many, many times we have been heroes and "sheroes" in our daily overcomings when not another soul knew of our victory but ourselves and there was none to lend us a helping hand or speak a single comforting word.

But are these not the times when we realize

our Lord, our own true Being, to be an overshadowing Presence sticking closer to us than a brother. And when our father and our mother have forsaken us, has not this ever-present Helper taken us *up* in consciousness until we have perceived and felt what it is to be the child of this loving Father who will never leave us nor forsake us.

Do we not perceive how lacking in understanding we must be if by thought, word, or deed we make one thing harder for our brother to bear than it otherwise would be? if we add to his experience by so much as a finger weight, or one single unkind criticism or censure? If we have travail of soul in trying to attain our aspirations and overcomings, and still many times fail, can we not believe our brother to be striving for the same attainment? And when we know the force that kind words and just commendation have in the formation of our own character can we not be generous enough to render them unto others?

The fact is, that in the depth of every human soul there is a desire for the Good, no matter how distorted an image that one may now be holding of the Good. Later this desire ripens

into aspiration, and then, for a time, does the soul experience its growing pains. Then is the time that it strives to break free from its past habits of error thinking and do none but pure and true thinking.

No one can know what this costs a newly aspiring soul till he tries it for himself. How well we know what the Japanese poet meant when he wrote:

> "Mine eyes with tears are always wet;
> I can't remember to forget."

It would seem as though at times we can't remember to forget to be afraid, to forget to doubt, to criticise, to see evil and all the errors which we have committed in our thinking for so long.

This is where our beautiful Science of Being becomes to us all in all, because, with its words of Truth, it gently leads us out of past error habits of thinking, and teaches us how to do the true thinking, which at this stage in the development of every human soul seems like such a "new" and perhaps a strange way. But it is a way that must be learned. The gospel of love and mercy can never be a balm to our souls until we have so persistently used

true words that we have made ourselves ready to hear with the hearing ear, otherwise we have ears to hear but we hear not.

The words of Truth are the very bed rock on which we build the new temple whose work goes on noiselessly but so surely that its spires will one day reach the Absolute Itself, and we shall verily see God face to face.

The words of spirit and life will only be found and known in our consciousness through the correct daily use of true words. These words will clothe the naked, feed the hungry, and heal the sick. They will bring health to the flesh and marrow to the bones of the one who persistently speaks them. They will bring peace to the heart, and teach the soul the ways of wisdom. How good are right words! and how surely they prove that "A man hath joy by the answer of his mouth."

Shall we not eat these words until our entire being is thrilled and quickened with their almighty power? Shall we not feed upon them until we have literally, not only with our lips but in our heart, renounced the world, the flesh, and the devil as being eternal realities and having any power over us? Is it not worth

an effort to attain the peace that passeth understanding?

None can measure the force of right words except they who use them. These words *must be used* if we would know freedom from old beliefs. We cannot put the new wine of understanding into the old bottles of false beliefs. We must make new bottles with new words; then will the understanding come to us that Spirit is the only Power, Spirit is the only Substance, and we will prove, each one for himself, that it is so.

Who is fed with the true word knows neither heart hunger nor soul thirst. "Without the word was nothing made that was made" has a more and more truly occult meaning the more diligently we use the true word.

If we think lightly of our words we are yet in ignorance of Truth, *for the only power that man is vested with is the power contained in his words.*

Let us no longer moan and groan and lament at our pains and woes and sorrows and poverty, or bow in submission to them, neither accuse God of sending them; neither let us blame them on the weather, on our food, on

heredity nor on unjust dealings. Neither let us be so conceited as to take comfort in them and piously simper "Whom the Lord loveth he chasteneth," as though the Lord were a respecter of persons and we his peculiar favorites, but let us cease from this grievous god which we have made for ourselves and turn to the absolute God, that changeless Principle which is the same yesterday, today, and forever, and declare Its presence until It has become a realization and a manifestation of our souls in peace, plenty, health, and joyous living. This we will do by the constant word of appropriation of what is in our true Being.

God is not the author of confusion but of peace, so if we have confusion in our daily experiences we have, through our ignorance, brought it upon ourselves. We can therefore rid ourselves of it.

"Call upon Me and I will answer" is said to be the law of everything in the universe. Our Ideal Being is filled with all the wealth of life, intelligence, strength, goodness, love, truth, honesty, courage, benevolence, purity, faith, health, joy, justice, self-knowledge, peace, and all good which could possibly be derived from

the nature of God. We can speak it all forth into manifestation.

Let us "rename all obstacles in environment and character as opportunities" to demonstrate the power of the true word, and speak the word which will, in the fullness of time, make the Good manifest.

In a seed is contained all the vitality of its nature. In an acorn is contained the possible oak tree. But if the acorn is not planted it will not grow. Then the possible oak tree cannot become an actuality.

In just this way words that are not spoken cannot fruit. If we want to realize any good we must speak the word that will force the good circumstance or condition to manifest.

"I, in my real Being, am God's perfect ideal. Health and strength are my birthright forever and ever."

In evolving through a lesser to a greater plane of understanding there are certain false beliefs which we all have to obliterate from our consciousness. When there is a certain thing that almost everyone believes, we call this error belief a "race belief."

Error beliefs must be wiped out of the soul

that perception of Truth and consequent knowledge and understanding may reign supreme in the consciousness. "Two things cannot occupy the same place at the same time" is as true of spiritual things as of material.

We cannot hold a false belief and a true conception of the same thing at the same time. We cannot serve two masters at the same moment in our thinking. We will be sure to hold to the one and neglect the other. So let us train ourselves, for this is our privilege, to hold to true statements until they have generated in our souls such sure knowledge and right feeling that all false conceptions have faded away into nothingness.

In logical deduction we see that since ideal Man is the result of God thought, Man, because of his like active nature, by his thinking causes results; and also that we, as living souls, cause whatever comes to pass in our daily experiences, for we have previously imaged them in our thinking. We are therefore the cause of our own heaven and our own hell and of our own poverty and our own riches. In a certain sense we are also the cause of our own knowledge or ignorance *as a state of conscious-*

ness. We read in Omar Khayyâm's "Rubáiyát," "I, myself, am heaven and hell."

We must awaken to this fact soon or late. The sooner the better for our own comfort and satisfaction. We can be a cause of blessings to the world, or a cause of miseries, suffering, and hardships, for no one liveth to himself alone. Whatever we think affects others as well as ourselves. *Our every thought is infused with energy.* What kind and quality of thoughts are we sending out? Each thought is a cause whose effects are endless until every living soul has so individualized itself that it is no longer open to any external influences.

Until we attain the conscious realization that we are controlled by God only, and inspired alone by the Holy Spirit, we will not be beyond being influenced by inherited and race beliefs and the thoughts of those with whom we associate. We therefore can see the necessity of doing individual persistent and correct thinking from the basis of the Science of Being. Thus we see that our own thinking is the cause of our own experiences of good and of evil.

We can eventually learn to so think as to bring to ourselves experiences which manifest

only the eternally Good, for the evil is but the manifestation of incorrect and error thinking.

As the soul develops in knowledge of the truth and eternal verity of its Being it ceases from error thinking and thinks correctly. *After* the error thinking has ceased the evil experiences and appearances *will fade away*. Evil is temporary, transient, fleeting, if we choose to have it so. The Good is eternal, unending, substantial, and it is always waiting to be called into manifestation. The Good is the sure heritage of every living soul in knowledge, realization, and experience. Let us praise the Good all day long, for in so doing we undermine and extinguish the evil. "How forcible are right words!" "Every man's word shall be his burden."

Now while we see how impossible it is to separate our physical organisms from ourselves, as living souls passing through this present phase of existence, do not let us confuse them by saying, "I and my physical organism are one," meaning that I am my organism; but let us make the distinction clearly because it is so important to do so, that I, a living soul, am the thinker, while my person, my physical organism, is the shape which my nature has projected;

and its condition shows how and what I have been thinking. I am *I*, but *it* is my instrument, or the instrument which is made for my use.

When we perceive that "Men act wrongly because they form erroneous judgments," because of the undevelopment of their souls, we can again perceive how fallacious it would be for us to condemn any error we see in another, for our error thoughts would be a weight upon that other one and would help to keep him in bondage to the very error which we are now condemning in him.

Condemnation is the same as damnation, and these are stagnating in effect both to the thinker and the one thought of, until each one has so developed in self-conscious knowledge of his Being that his knowledge makes him proof against our error thinking.

What we do to another we are doing to ourselves. If we think ill of another we are doing it to our own hurt. Therefore we are observing self-preservation when we loosen another from any bondage he is under to either evil or matter.

This we do by our thoughts and words; we deny away from our belief the not real, the not

good, the temporal, by positively declaring the power and presence of the invisible and omnipotent Good which is forever the only Reality. And this we will continue to do until we realize the truth of every word of God that we speak. God is Truth, and every true word must therefore be a word of God.

Our existence is unfolding before us as a mighty problem to be solved. To bring all things into harmonious conditions is to know Truth, to speak It, and to think It. We do this when we say Nay, nay to the not good and thus put it out of our sight, and Yea, yea to the good which we perceive, that we may become conscious of its presence and reality.

Our mentalities, sown with their many false beliefs, are like gardens overgrown with weeds which must be pulled up and destroyed before we can plant the seeds which we desire to see grow. The very act of pulling up the weeds makes the soil more fallow and ready to receive the good seed.

After we have planted our seed we have a time of waiting, according to our sense of time, during which we must trust to the unseen and silent forces of nature to make that seed ger-

minate and expand until it has taken root and begins to grow. First it begins as a tiny shoot which we cannot see, down under the soil, but which we believe is there, because of our knowledge of the laws of vegetation. Presently it appears above the surface, and with proper care bestowed upon it, it will grow steadily until it has blossomed and borne its fruit.

Now when we want to make the eternally Good and the beautiful Real the conscious realization and knowledge of our own souls, we first destroy the weeds of error beliefs by denial.

As a garden that is filled with weeds is not in a receptive state for good seed, neither is a mentality filled with error beliefs in a fit state to have substance words spoken into it. When we clear our garden of weeds we immediately plant the good seed, otherwise the garden would be barren and unproductive. So when we deny error beliefs from the soul, we immediately speak true words of affirmation that the eternal energy which is so continuous in the soul may work with these good words and bring them to fruitage.

When we use denials we are trying to uproot

false and error beliefs of the reality of anything that does not have God, the Good, as its source or origin either directly or primarily. Anything that comes from God we would be foolish to try to deny away. This would be an impossibility, for God and all of God's manifestations are eternal realities.

It is only the good that can not be denied away. Take for instance sickness and suffering. If they are from God and are good we never can rid ourselves of them. But as they do not manifest God they are beliefs that are cast out of many souls daily.

Did you ever take your Bible and read the comforting promises of health which the Lord makes to his people? This would very surely show you the unsubstantiality of sickness and disease. If these are from God, Jesus, whose love to God was so great, would never have attempted to destroy his Father's work. But since sin, sickness, sorrow, poverty, and death are only noxious weeds which the heavenly Father did not plant, Jesus did uproot them and destroy them, and has ever since been teaching us to do likewise.

Every affirmation includes a denial, and re-

peated continual denials and affirmations of the truth of Being will, in time, uproot and undermine all error beliefs. So when we discover an error in ourselves we say "Nay, nay" to it, and declare "you are not true," and then we speedily affirm what is the true and the abiding.

In ridding ourselves of certain "race" error beliefs we at the same time rid ourselves of individual error beliefs, and this we wish to do as speedily and thoroughly as possible.

One of the greatest of the error beliefs of the race is a belief in another power beside the absolute Good. We have been so strongly infected with the belief in evil ever since our advent upon this planet that until we voluntarily begin to rid ourselves of it we have no idea how strong the shackles of our bondage are. But we must rid ourselves of this belief if we would be pure enough in heart to *bear* to see God.

When we learn to continuously remember that the absolute Good is the one and only Power, we will have rid ourselves of all fear. It is a belief in evil that makes us afraid. What fearful heart would not be glad of the sure knowledge that there is nothing to fear? Fear of sickness causes sickness to appear.

Fear of poverty in old age causes people to try to obtain money by dishonest means, or causes them to be selfish and penurious. Fears of all kinds make us selfish, cruel, and jealous. Therefore are we not unloaded of burdens many when we discover that there is really no evil power in all the universe, but that the only real Power is God, the absolute Good?

We will develop a strong character and gain sure knowledge if we will speak true words very definitely concerning this one Power, so let us deny the not true and affirm the true every morning as early as possible, in clear-cut and earnest words:

Evil is not a real power. There is but one Power or one Force in all the universe, and it is the Good. It will become the conscious realization of every soul who will speak it into manifestation.

This will free you of the belief and fear that there is an evil power which hangs over the children of men, ready to engulf them in disaster and desolation at any moment.

The imaginary evil power has just as much power as we give it by our belief in it. It is neither a pleasant, comfortable, nor profitable belief, so let us rid ourselves of it by denying it

away and bringing clearly to our conscious knowledge that which *is*—the invisible, eternal Good, which our speaking can bring to visibility in perception, in realization, and by eternal symbols.

Be firm and persistent with this affirmation of the one Power, Good, and by and by the clouds of error will be dissipated, and there will be nothing within the radius of your vision and experience but the absolute Good.

A few weeks, or perhaps days, of this denial and affirmation will enable you to say with faith unshaken, "There is no evil in God's universe, and none of the experiences in man's world move me. I perceive and know that the Good is the only Power."

We must also deny a belief in another substance than the one Substance—Spirit or Mind.

Matter is believed to have substantiality and to cause us suffering or sorrow. But we have, by logical deduction, proved that there is no matter as an eternal substance, but that Spirit is the one and only real Substance, or the only eternal Cause or Principle. Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing." Carlyle says, "That which thou

seest is not there on its own account—strictly speaking, it is not there at all."

Therefore for this true statement we will say: *Matter is not an eternal reality. Spirit or Mind is the one and only Substance. The material objects that we see with the eye of sense are only the shapes projected by man's universal and individual thinking. I will so think as to make for myself good and pleasant experiences.*

With this denial of matter many sense conditions that have been holding us with a firm grasp will give way, and we will clearly see that by correct and true words we can cause unpleasant conditions to pass away and true and right conditions to appear.

We can readily see that if matter is not a real substance it does not contain either life, durability, or intelligence, but that the *seeming* life, substance, and intelligence which it appears to have are conferred upon it by the energy of our own thinking, which permeates all external objects.

We now see that the wise thing for us to do is to appropriate by our daily word all the Good that is stored in our Being, which will cleanse our mentalities of their present erroneous be-

liefs. What is true of one soul is true of all souls, for there is but one Lord over all.

I have eternal life because in my real Being I am the expression of God-Life forever.

I in my real Being am divinely loving because I am the created of God-Love.

In my Being I am truthful and pure because I image God-Purity forever.

In my real Being I am eternally substantial because divine Principle is my Substance, my Cause, and It sustains me forever.

In my real Being I am the all-wise and omniscient One because all that I am is derived from Omniscience Itself.

I am spiritual in Being solely, and not material in any sense whatsoever. Because I am spiritual I am free from all bondage to matter and from all conceptions of mortal sense. Because I am spiritual I am free, wise, and immortal.

I am omnipresent in my real Being because the Principle of my Being is Omnipresence Itself.

The ideal of divine Mind is perfect, whole, harmonious and complete, which ideal, I, in my real Being, Am.

LESSON V.

ADJUSTMENT.

In the foregoing lessons we have been investigating the Science of Being. One of the faculties which we used in doing this was our God-derived reasoning power.

By the cultivation and use of pure reason we can bring ourselves to see that the Good is the only Power and the only Reality. By using pure reason we can come to perceive that the Good is the one Presence which never leaves us nor forsakes us.

Pure reason is divine reason. It teaches us that God is impersonal Principle, the First Cause of all creation, and that, as such, It is infinite, abstract Mind.

We must cultivate the reasoning power because it will teach us to attain conscious knowledge of any principle. Without an understanding and knowledge of divine Principle we cannot truly know God, for God is divine Principle Itself.

Divine reason is the "companion faculty" of true intuition, and that one may be developed the other must also be a conscious possession. While intuition will tell us that a thing is true, reason will tell us *why* it is true. Reason also is the faculty which enables us to *explain* what is true.

Before we began to use divine reason we could say "I am," but not until this faculty was correctly used could we tell "what I am," "whence I came," "what I can do," and "whither I am going." We therefore can see how vitally necessary it is for us to cultivate, in purest aspiration, both the rational nature and its helpmeet, the intuitional nature. It is as important for us to do this as it is for a child to be taught to love and respect both father and mother. There could not be any harmony in a home where the children were taught to love one parent only, and to neglect or despise the other. To speak lovingly of one parent and slightingly of the other would not be manifesting true justice, for it takes both a father and a mother to produce a child in the world.

Now we, as living souls, want to prove that we, individually, can give birth to the Christ.

The Christ is the God-likeness in Man, brought to manifestation. This is why Jesus of Nazareth is called the Christ, because he manifested what it is to be God-like. We cannot do this until we recognize and truly acknowledge both reason and intuition, for these are both within the nature of Man, the Image of God, which is "our Father who art in heaven." It is through the use of these two faculties that the conscious Christ-child will be born in every human soul.

The rational and the intuitional natures in our Being are what make It "both male and female"; therefore as we perfect our souls we must appropriate and cultivate both the male and female—the rational and the intuitional natures.

When we look out over the world, or into our own environments and experiences, we do not at all see that the Good is the only Presence and consequently the only Power. Why do we not? Because we have not trained ourselves to use divine Reason, but have looked at appearances only, which are many times only the externalized pictures of our own mistaken thinking, or the incorrect images which

we have erected in our own mentality concerning other people and things. When we do use divine Reason we think correctly and, as is a consequence of all thinking, correct results, in the fullness of time, will objectify.

As so many incorrect things have objectified it is certainly high time we were beginning to use the faculties which are already ours to use. Among the perfect natures which are Man's birthright, as the expression of God, the rational nature is one, and until we develop it we will not be calling upon and appropriating all that our perfect nature as God's Expression contains, neither can we realize ourselves to be well-developed characters.

Now, we say we do not like the present condition of affairs in the world. There are many things in the daily experiences of everyone which cause sorrow, and the sickness and suffering to which the whole world is obliged to submit makes it seem as though life is not worth living. So long as we view existence in this light, life is *not* worth living; but intuition —the light that lighteth every man that cometh into the world—tells us that we are not really living, in the true sense of the word,

when things appear to us to be so distorted and inharmonious.

Intuition also tells us there should be a way to bring order out of all this chaos and that harmony should reign among the children of men because they are the children of God-derived Being, original Man, who is the full and complete and direct Expression of God Itself.

To truly live is to perceive at all times the absolute Good and Its orderly working in the soul.

It is because we want to bring all things into harmony and order that we are now going to take up the study of Adjustment by the use of the reasoning faculty, for intuition tells us that all things in the world should be adjusted harmoniously.

What should be done always can be done. But this never will be accomplished until the reasoning faculty is used as the practical working companion of divine insight or intuition.

In divine Reason there is no injustice, no selfishness, no cruelty, no imperfect vision, but all is truly perceived and correctly done. "He

who reasons has eyes; who does not reason has only two holes in his head."

Now were we to have all things properly adjusted in our consciousness everything would be in a most satisfactory state. We would see no evil, we would not allow ourselves to be anxious about anything, neither would we see any inharmony; but we would be happy all the day long because we would see and know that the Absolute Good is supreme.

To adjust is to bring everything to its proper relations; to bring everything to its true relative position.

Would my desk have been perfect and complete if the man who made the first representative desk as a pattern for the workmen in the factory had imaged in his mentality that the drawers should be placed in upside down? How useful would they be if put in in that way? Would you consider such a workman very intelligent and efficient? No; he must correctly make all parts of the desk and properly fit them, so that they will be adjusted exactly according to the *inventor's* idea. That being the case the desk is now a useful one.

We want to adjust all things in our con-

sciousness so that they will accord with what our intuition tells us must be divine harmony, for we are then sure that love, righteousness, justice and peace will come upon earth. And so they will, for, in the Science of Being, earth is only heaven made manifest. "Let thy will be done on earth as it is done in heaven" means let us each one perceive that we have the capacity and power to do what is right toward bringing universal harmony.

We often say we would like to see all things properly adjusted in the world. What and where is the world? Simply our own consciousness. How many worlds have we lived in already? First there was the infant world in which we ate and slept and played; had colic and cut teeth.

Then we came into a larger world where we learned what it was to be naughty, and recognized when we were good according to the ideas of those around us. In this world we began to attain knowledge at home and at school; from books, through experience and observation. But in all the worlds through which we pass we are always in an individual world, for we each perceive things according

to our own understanding, and not always as they are at all. I heard lately of a little girl who said: "Father, can you take your eye out? I have tried to take mine out and I cannot do it."

The father replied: "Why do you ask such a question as that?"

"Because," said the child, "my teacher was reading to us today about a lady who said, 'just then my eye fell upon the onyx table.' My eye never falls out; does yours?"

So you see we do not nearly always hear things as they are meant, but we hear them according to our own conception of them. In other words we live in our own world, each one individually, and everything we see and hear is seen and heard according to our own mental conceptions and the images which we have previously erected in our mentality concerning things and people.

Now Man's nature is ideal. In other words the conception of Man in infinite and divine Mind is that He is perfect in all parts, points, natures, and capacities. This being the case Man has all the powers to do perfectly all that the God-Mind images that He can do.

Since God is Mind and Man is the Expression of God and the likeness to God, Man does all that He does by means of, or use of, His thinking power.

Since Man's *reality* is ideal in the divine Mind, Man's actual work is accomplished by the soul, which is self-conscious thinking. Or, in other words, the soul is the actual, active thinker, whose possibilities are to learn to so think that it can bring itself into a realization that it is the Image of God becoming manifest.

We perceive this possibility through the intuitional faculty. We will attain it by appropriating all the perfect powers of our nature through using the faculty of pure reason.

When we use pure reason we are obliged to measure all things according to their ideal standard in the infinite Mind, just as the workmen in the factory had to shape all parts of the desk in accordance with the inventor's idea. His desk-idea was the ideal pattern desk for all their measurements. His desk-idea was the primal or original, of which theirs were all copies. Their desks were the likeness of his image-desk.

So God's ideal Man is the pattern Man by

which we should do all our thinking. God's pattern Man is the original Man, the genus Man, the primal Man, the archetypal Man—the universal Man which is the spiritual Being or eternal Ideal of each one of us as living souls.

Our ideal Being lasts forever as a pattern for what we as souls must become in consciousness or realization; to which perfected state of consciousness we will attain because of the law of growth, and which we can accelerate by aspiration in thought, word, and deed.

What we actually are as living souls changes continually, for as soon as we attain one aspiration we immediately perceive and strive for a still higher attainment. Thus we see it is through soul or self-conscious knowledge of our real faculties, powers, capacities and natures that ideal Being, the perfect Man, will become manifest in the world.

Now let us ask ourselves again "Where is the world?" and again must we answer "In our own consciousness." Ourselves and all our associates and environments are in our eyes just what we picture them to be in our daily

thinking. Do you not see that you are living in your own individual world?

If you are aiming every day to see nothing but the best in everyone; if you are trying to control a fiery temper, so that divine patience may have her perfect work; if you are trying to transmute criticism and condemnation into kindly thinking, and encouraging and commending thoughts of others; if you are trying to be courageous and cheerful under circumstances that seem depressing; under disappointment and trials, because you want to demonstrate to yourself and others that the child of God can be happy because of what you are in Being, who outside of your own world, or besides yourself, will know of your pure and holy aspirations as well as you do?

Can we not see of how little moment it is what others say and think of us so long as it is all right between us and our Lord, that perfect Being who has derived from God all compassion, all love, all tenderness, all mercy and all justice to richly reward every living soul according to its merited deserts of aspiration and effort?

And can we not see how little any unjust

criticism of our own would hurt another who is trying to do and think righteously? When we criticise others we hurt ourselves by keeping ourselves just that much longer out of the kingdom of perfect harmony. To think unrighteously of others in any way is to hurt ourselves.

Now suppose you are endeavoring to live this perfect life in your daily thinking; with the purest heart you are aspiring to bring forth the Christ-child and make of yourself a perfected soul, and in an unguarded moment you lost your temper or said or thought something unkind—well, what if you did? Was Rome built in a day?

Do you remember the time when you flew into a temper at every little thing, and the only person you blamed was the one who had made you angry? Do you remember when you could say unkind and critical things of others without even a twinge of conscience?

And now you suffer from self-condemnation when you discover yourself even a little bit angry, or find yourself thinking and saying one little unkind thing? My precious friend, do you not know that a fault perceived is half

cured? and can you not see that persistent aspiration will soon undermine all these errors so that they will pass away from your character as a dream that is told? Do you not see that it is possible for you to cultivate divine Justice and Love and Mercy until they reign supreme in your individual world, which is your own consciousness?

"Yes," you say, "I do." You also say: "But this does not alter the affairs in the social and business world over which I am so greatly distressed."

If you and I adjust our thinking to the pattern of the ideal Man which infinite Mind created perfect, and also persistently declare that "Bounty of all Good and divine impersonal Justice are omnipresent," we do change everything in the external to our own perception, and help also to change them to others, because our thinking is contagious.

We look out over the world, and we see and hear of a wealthy corporation which oppresses their men. The corporation is growing richer and richer. The wages are cut again and again notwithstanding, and then what do we do?

What we did in times past was to proclaim

the reality of evil in the strongest possible language. How much did we help matters? Not any; we only made them worse. Our words of condemnation for the corporation went out into the general thought atmosphere, and not only fell upon the capitalists of whom we were talking but upon all men in like position, and strengthened their belief in the power of money and made them that much more desirous of obtaining it in greater abundance.

Since it always makes one better to tell him, in your thinking and speaking of him, that he is good, so it always makes him worse to tell him he is bad. It only increases the hardness of heart of all who have others in their power to heap denunciations upon them.

Then again, this kind of talk does not help the men with whom we are sympathizing. It only adds fuel to the flame of their belief in bondage. It only teaches them to believe all the more in oppression, poverty, and universal injustice.

What should we do in a case of this kind when we desire to help all parties concerned? I will tell you what was told me one time when I was in a very excited state over the general

injustice which seemed to be so universal in the commercial world.

At the time of the execution of the anarchists we lived on Dearborn Avenue, some blocks north of the jail. By the use of opera glasses from our upstairs bay window we could see the immense crowds that surrounded the jail, as well as the guards and their flashing bayonets on the roof, ready to fire into the crowd below should there be anything of an insurrection.

I watched with morbid curiosity. I felt sick at heart that such a dreadful thing should be perpetrated. My natural horror of capital punishment was greatly augmented in this case, where it was so multiplied, and I was nearly in a state of prostration.

Directly we saw the crowd separated by the police, and a patrol wagon driven slowly up the street. When it passed our house we saw that it contained, besides three policemen, a swarthy complexioned woman, who looked like a bronze statue, so stoic, so set, was the expression of her face, holding in her arms and tightly pressing to her bosom a little child. Opposite to her sat a white woman who had charge of an older child.

Some one exclaimed "Why, that is Lucy Parsons, wife of Albert Parsons, one of the men who is to be hung!" With my opera glasses I followed her as long as I could see her, and it seemed to me that my heart must be aching as sorely as did her own.

The execution took place and the afternoon papers told that Lucy Parsons had gone the night before to bid her husband good-bye. The jailors, having had some experience with her uncontrollable Spanish temper, fearing she might do something unwise, had refused her admittance. In the morning she made another attempt to see her husband, and took with her their two children and a friend to help care for them. She was again refused admittance, but put into a patrol wagon and taken to the station house, to be detained until the execution had taken place.

After this, whenever the anarchists were mentioned in my hearing my thoughts would revert more particularly to Albert Parsons and the above-mentioned incident.

About a year after this the following circumstance occurred. One morning I awoke to find it pouring rain. It seemed as though the

heavens had opened and everything which they contained was coming down in a steady pour. The streets were flowing as though they were miniature rivers.

We, at this time, were living in another part of the city, in a large boarding house on Michigan Ave., and the nearest car line was the Wabash Ave. line, one block west of us. There were two young ladies living in our house, who were attending the Art Institute, preparing themselves to teach, and dreadful as this day was, they felt they could not remain at home.

After breakfast I went upstairs to my room, and, glancing out of the window, saw the carriage of the gentleman who lived next door, waiting to take him to his business. He was a long time in coming out, and all this while the coachman sat on the box with the rain pelting over him in torrents. Then I thought of the two young ladies who, I felt sure, were drenched before they reached the car. I turned from the window, began to busy myself about my room, all the while contrasting the lot of my two courageous girls with the daughters of the next-door millionaire. I found myself growing more and more angry, and directly, in a fierce

passion, I said aloud, "I do not blame the anarchists. They *had* to do something!"

Immediately I was touched on the left shoulder by invisible fingers. The touch soothed and calmed me with an instantaneous peace which was indescribable, and I saw in front of me, about two yards away, two black eyes, loving and tender in expression, looking right into mine.

A voice belonging to the person who had touched me said, in an introductory tone, "Albert Parsons"; and then a pleading voice belonging to the eyes, said, "*Try the Christ way; that is best.*"

Directly I found myself doing the work around my room which belonged to the maid to do, and finally, when I at last sat down, opposite me on the wall, in large, glistening gold letters, were the words, "Not by might, nor by power, but by my spirit, saith the Lord."

What would the "Christ way" be? It would be to adjust our thinking of both the employers and employed according to the pattern of the God-created Man. There are enough people in the world today who understand the power of thought to very materially change

the affairs of the business and social world in a short time, if they would go systematically to work, and daily declare the omnipresence of Wisdom and impersonal Justice.

If we have true love to humanity in our hearts and really want to help adjust matters, we must love everyone—the oppressor as well as the oppressed. It was the sinners whom Christ Jesus came to save. It is those who need our helpful words the most whom we should help.

Really, our sympathies are not nearly so much needed with the poor man as they are with the rich man who is still in ignorance of Truth, for the poor man, not having so much materiality to lean upon, is more susceptible to Truth teaching than he who places dependence upon his wealth.

The rich man who loves the Truth makes his wealth serve a purpose in helping to make the Good manifest in the world. There is an old Eastern proverb which says: "The good, like clouds, receive only to give away." In the Sanskrit it says: "The rivers themselves drink not their water; nor do the trees eat their own sweet fruit. The clouds eat not the crops;

the riches of the good are employed for the benefit of others."

But if the rich man is not in possession of Truth, but looks to his money as the source of his happiness, he is blinded to the Real Good, and entirely ignorant of the blessedness which he is denying himself. It will be an immense stride for this man to give up the belief of the power of money to confer happiness, and to learn that true happiness is only a state of consciousness. Jesus said, "How *hardly* shall they that have riches enter into the kingdom of heaven." It is the *love* of money which is the root of all evil, not the money itself. Money is useful. It is a symbol and representative of Good, of which all who acknowledge the omnipresence of the Absolute Good will, in the fullness of time, have plenty for all their daily needs, either for self or the assistance of others.

So let us help to adjust matters by true and righteous speaking of all mankind, both collectively and individually, for each one in his real Being is the image and likeness of *God*, whether he is now conscions of that fact or not.

If you stand on the street corner you can see a short distance to the north, south, east, and

west, but you cannot see very far. If you go to the third or fourth story of a building you can see much farther than when you were on the street on a level with all the other people who are there, and who not only obstruct your view but attract your attention. If you should go to the twentieth story of our Masonic Temple in Chicago, you could see for miles and miles the beauties of Chicago and its surroundings, as well as across the entire expanse of Lake Michigan and into the state of Michigan. So, you see, the higher you ascend the more you can truthfully see; and the less you can notice of the mortal habits and doings of people, because you are too far above them to observe them.

In just this way the higher we ascend in thought to the truth and reality of Man's Being, the more glory and grandeur will we behold, and the less of the littleness of mortality.

So long as we remain on the plane of the world's thinking, where all things are seen from the appearance side only, so long will our thinking be of a low order. But when we lift up our eyes to the hills of our true Being,

thence will come our help for self and all humanity.

The ceaseless activity which is the nature of God, and which causes Man, the Expression of God, to have Being, also works in and through Man, to still further expression, which is made manifest by means of soul, or increasing consciousness of what Man truly is as the Image of God.

It is this ceaseless Force which compels soul to leave the bosom of the Father, and make for the manifestation of its entire potentiality. Thus while the soul always has its roots fastened in the true Being, yet it is distinct from it as a thinking entity.

Soul is distinct from Being, yet it can never be separated from It. Your finger is not your hand, yet it is rooted in your hand and is not separate from it. While they are always distinct as a hand and a finger yet they always belong together. While the finger is rooted in the hand, and would not be unless it were for the hand, and it could do nothing unless it were attached to the hand, *yet it is the finger that wears the thimble.*

So soul could not and would not be were it

not for the Being. It is from the Being; it is dependent upon the Being. It is rooted in the Being and cannot be separated from It, yet it is the soul which is the active thinker, and it is the soul which needs to be instructed in correct thinking and speaking.

The soul is instructed in correct thinking by listening to the teaching of its intuitional faculty which tells it that its Being, which is the Being of all men, is the image of God, and then through the use of the reasoning faculty by which it assures itself, by the use of logic, of this eternal truth.

Intuition is spiritual perception or insight. Reason is the thoughts or words which are offered in support of what the intuition perceives. Of intuition reason can always say, "There cometh in the soul one mightier than I, but I prepare the way for him," because the more truly one reasons from the basis of divine Principle, the more truly are all the faculties developed.

The soul will some day come to the place where it knows all things through intuition, but this plane of consciousness must be born through the faithful use of the true word of

pure reason, which prepares the mentality for the teaching of the Holy Spirit.

"I thank God that I perceive the true nature of infinite Mind, and of spiritual Man the expression of infinite Mind, also of soul the actualization of Ideal Man," will be a most helpful affirmation for you.

Here, also, is another valuable self-treatment: "I thank God that the activity of infinite Mind will so persistently *work* in and through my Being that understanding of the nature of God, and all that It includes, and of the nature of Man and all that *it* includes, will become the conscious knowledge of my soul."

LESSON VI.

THE WORD.

From the first moment that we begin to investigate the Science of Being we are taught of the healing and the corrective power of some words, and of the destructive power of some other words.

If some words are corrective words, these must be the words which it would seem are the most logical for us to use, for logic is correct reasoning. Therefore we can see that the words which correctly describe the true God and Its expression or effect, ideal Man, must be logical words. All words to the contrary must therefore be illogical.

Since each word is filled with its own vitality which makes for manifestation in the consciousness, it follows that logical words constantly spoken will bring a correct state of consciousness.

When the intuitional faculty has not yet been awakened sufficiently to guide the soul as to what is true and what words should be spoken,

the assistance of a teacher in the Science of Being is most helpful.

While a teacher cannot do correct thinking for a student, yet he can guide the student, by a process of logical reasoning, to see what is right and true and, therefore, what words should be constantly held in the mentality. The perception and continued announcement of what is true causes beliefs of what is untrue to fade from the consciousness.

The power and potency of words have been taught from time immemorial, but we, as individualizing souls, have not, until now, begun to perceive the truth of this teaching. So long as we are not open to receive Truth teaching, it is just the same to us as though the Truth were not with us.

The true word is the word of God, that which correctly describes God and God's expression and manifestation. David said, "Thy word is a lamp unto my feet, and a light unto my path."

In "The Wisdom of Solomon" we find: "Therefore he that speaketh unrighteous things cannot be hid: neither shall vengeance, when it punisheth, pass by him. . . . Therefore beware of murmuring, which is unprofitable; and

refrain your tongue from backbiting; for there is no word so secret that shall go for nought: and the mouth that belieth slayeth the soul."

In speaking of the healing of some who had backslidden Solomon says: "For it was neither herb, nor mollifying plaister, that restored them to health: but thy word, O Lord, which healeth all things."

In "Ecclesiasticus" we find this admonition: "If thou hast understanding, answer thy neighbour; if not, lay thy hand upon thy mouth. Honour and shame is in talk: and the tongue of man is his fall. . . . A wise man by his words maketh himself beloved: . . . For by speech wisdom shall be known. . . . To slip upon a pavement is better than to slip with the tongue: . . . An unseasonable tale will always be in the mouth of the unwise. . . . A lie is a foul blot in a man, yet it is continually in the mouth of the untaught. . . . The talking of a fool is like a burden in the way; but grace shall be found in the lips of the wise. . . . If thou blow the spark, it shall burn; if thou spit upon it, it shall be quenched; and both these come out of thy mouth. . . . A backbiting tongue hath cast out virtuous women, and deprived

them of their labours. . . . Many have fallen by the edge of the sword; but not so many as have fallen by the tongue. . . . If there be kindness, meekness and comfort in a woman's tongue, then is not her husband like other men."

Buddha said: "If a man speaks or acts with an evil thought, pain follows him as the wheel follows the foot of the ox that draws the carriage. . . . Let no man think lightly of evil, saying in his heart, 'It will not come nigh unto me.' As by the falling of water-drops a water-pot is filled, so the fool becomes full of evil, though he gather it little by little. Let no man think lightly of good, saying in his heart, 'It will not come nigh unto me.' As by the falling of water-drops a water-pot is filled, so the wise man becomes full of good, though he gather it little by little."

Jesus has told us over and over again, in different ways and by various illustrations, that we will receive back again the fruit of our words. This is the law, and no jot or no tittle of the law can pass away, because divine law is irrevocable and changeless.

When St. John said all things were made by

the word, and without the word was not anything made that was made, he must have meant just what Jacob Boehme, the German mystic, meant when he said, "By the activity of the word the sleeping germs of everything are awakened into life."

We must never forget the distinctness between God's work and Man's work. God through Its Activity—Thought Force, Life Force, Love Force, Spirit Force—creates Man. Man's being, Man's attributes and Man's powers are all God-derived. Because Man has being, attributes, or natures and powers, Man has something to do. Because Man is derived from God, Man is like unto that Principle which produced Him. He must therefore have an active nature. If Thought Force is the activity of God-Mind, Man must have derived from God-Mind the *power* to think. Man is the thinking Being. By his thinking Man uses the Force of God, the Life Force, the Love Force, the Spirit Force, the Mind Force. By his *use* of his thinking power he forms the shape or mold through which Principle-Life is made manifest. Soul is consciousness of the true Being. The soul thinks according to its

degree of knowledge—or its lack of knowledge of its true Being.

It is by the soul's silent and audible words that the *conditions* of the physical organism are made. It is by the soul's silent and audible words that circumstances, events, accidents, and good fortune and environments are shaped. "As a man thinketh in his heart, so is he."

Our heart is the state of our feeling. Our feeling has been made by our *past* true or error words, for words always generate a like feeling. Whatever seems the most real to us at any time is the state of our heart at that time. Our heart is pure according to the realization which we have of the truth of our divine ideal Being. This is why Jesus admonished us to forgive our brother his trespasses *from our hearts*, that is, really *feel* forgiving, because as we feel toward another so will we think. It matters not how watchful we try to be of our audible words, in unguarded moments out of the abundance of our hearts our mouths will speak. Paul says: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Life is the omnipotent, omnipresent Princi-

ple which men call God. Principle-Life is called into activity in and through some shape or other by every word which is spoken. It acts for man's weal if the spoken words are true words. It acts for his woe if the words have been untrue.

God-Power is always active. Activity is Its nature, and Its nature is changeless, but to us as living souls belongs the responsibility of whether the activity of this Principle-Life shall be for good or ill. When blessings do not come to us the fault is never with the Principle; but it lies with us as to how we apply or misapply the Principle in our thinking and speaking.

The water is distributed through your house in pipes. It is for your use. If you are wise you will draw the water just when you want it, in just the quantity you desire and in whichever room you wish to use it. Although it is the nature of the water to flow, and the intention of the builder when he put it into the house that it should flow, yet it is your prerogative that it shall flow when, where, and in the quantity that you decide.

But suppose you do not act wisely. Sup-

pose you open all the faucets in the house and simply let the water run, what then? Why, you will soon have brought desolation and ruin upon yourself. Your house will be flooded and your property spoiled.

When you use judgment in the matter of drawing water, are you not glad that you can count on the *reliability* of the water to flow? and also to stay harnessed when you do not open the faucets? Who is to blame but yourself if you foolishly allow the faucets to remain open, and the water obeys its nature to flow and floods your home?

Self-dominion is given to Man. Whatever belongs to Man the soul can appropriate or misuse according to its own choice. The soul chooses according to its degree of development, therefore how necessary are knowledge and wisdom to the soul. God-power, which is Thought-force, is tapped and set in motion by the soul with every silent or audible word which the soul speaks. If the thoughts are allowed to run riot, this force is just as destructive as is the water when it is not controlled. Thought-force is reliable always to act according to the manner in which it is set in motion. How

wise are they who learn to correctly use this force!

Because of the nature of the omnipresent Life-Principle, every word or thought which is sown grows, and when it returns to us it brings with it *measures* more than we planted.

Clement in his first epistle to the Corinthians said: "Let us contemplate, beloved, the resurrection that is continually made before our eyes.

"Day and night manifest a resurrection to us. The night lies down and the day arises; again the day departs and the night comes on.

"Let us behold the fruits of the earth. Everyone sees how the seed is sown. The sower goes forth, and casts it upon the earth; and the seed which, when it was sown, fell upon the earth dry and naked, in *time* dissolves.

"And from the dissolution the great power of the providence of the Lord raises it again; and of *one* seed *many* arise, and bring forth fruit."

As we sow our words so shall we reap in kind, with multiplied quantity, for this is irrevocable Law.

The blessings, the peace, the knowledge, the

joy, the good of every kind that is promised to those who give their hearts to speaking true words are more than we on our present plane of development can conceive.

We perceive and know that in our ideal Being we are the perfect expression of all that God is. What it shall be to realize all that we really are, doth not yet appear because of the present undevelopment of our souls. But we shall, because of the greater understanding which will be ours as a result of true speaking, be changed in consciousness into the likeness of God; and we will transcend from glory to glory, until we behold and realize ourselves to be in truth the Lord of heaven who shall bring forth the Christ upon earth. So is it not worth while to train ourselves in true thinking and speaking?

When we investigate the Science of Being we perceive what words we should speak. When we discover the power with which the word is vested we find what occurs when words are spoken. God is Mind. Man, the Expression of Mind, is the spiritual or ideal Being; and soul, the actual man, is the thinker who makes both God and Man manifest when he thinks what is true concerning them. He can

cause them to be seemingly absent by using his thinking power in declaring untruths of them. The power of the word can be proven to everyone who will try it.

The words that we speak consciously fall back into our subconscious mentality when we drop them from our present consciousness. Our subconscious mentality is the soil in which the seed germinates, and whence comes the objective experiences of our daily existence. So you see when we compel ourselves to consciously think what is true, these words fall back into the subconsciousness and finally objectify for us. The two halves of the soul are the conscious and the subconscious parts. A dream is often something in the subconsciousness coming to the surface; so is an illness, an unpleasant experience, or an accident. First the sowing is done, but not till *due season* does the time of reaping come.

Can we not see how important it is for parents to acquaint themselves with the truth of Being and speak and teach true words to their children, that they may begin in infancy to store their souls with the true and the beautiful?

It is of course true that each soul must work

out his own salvation by gaining knowledge of Truth individually, but we should teach the children how to correctly think and speak from the beginning, and thus save them from the bitter experiences which are both unnecessary and avoidable.

What we have all learned through bitter experience our children may learn through revelation. With the first lisping of their babyhood we can teach them to frame true words, and what will this not do for them, for, "A right word how good it is!" Again, "Who can measure the force of a right word." One ancient teacher said, "All that we are and all that we see is built by our thought."

In taking up the study of the Science of Being for the first time we find that the very first lesson is a revelation to us, for it logically shows that the Great First Cause of Creation is the One Good; that It is the *only* Power, and that evil is a no power, except as it is a conception of our own imagination. Next, we see the necessity of constant affirmation of what is really true, and learn how to cleanse our mentalities of false beliefs. We find that our affirmations not only erect before us a beautiful

and true picture of ourselves and all things as they really are, but they inspire us with a courage and a zeal to press forward and attain as actualities in consciousness all the beautiful things which are contained within our own Being, and which are only waiting to be spoken into manifestation.

We have now reached the place where we know that our thoughts are the great builders of what we are and ever will be in self-conscious knowledge. We know they shape our lives, build our hopes and establish our characters. Our thoughts are the builders of our fate. We have already learned that our thinking is controllable. This being the case who is to say, or can say, what our future environments are to be except we ourselves? Do we not come into possession of most important knowledge when we learn that our thoughts make our environments, and that thought-force is controllable? Does not this inspire us with the hope of some day setting ourselves free from all that is now hard and grievous? Does it not even give us a sure knowledge of how to throw off all burdens, and how to put on the

yoke which is easy and take up the burden which is light?

Our beloved Science of Being teaches us that the seemings which appear so powerful to rob us of all means of satisfaction can be entirely melted away from before our sight through the spoken word, which causes the eternally good and real to appear *in the fullness of time* in their stead. Instead of the sickness bringing idea we will hold the health bringing idea. Instead of the poverty thought we will hold the prosperity and success thought.

There is almost nothing that a *good* manager cannot accomplish, so let us learn to manage our thinking so as to expel the error and keep only the true sayings in our mentalities. In no other way can we become a Jesus Christ.

Christ in the Greek means "the anointed," so whenever one becomes anointed to an understanding of Truth, to speak, teach and demonstrate it to the world, that one will be *a* Christ.

LESSON VII.

FAITH.

We are all still young in knowledge of this beautiful Science, so that we have not yet attained the confidence in our words which a fuller and larger experience, understanding and realization will bring us. Practice will make us perfect in speaking true words correctly. Practice in correct speaking will make our faith firm and stanch.

One time after Jesus had cured a boy whom his disciples had failed to cure, they asked him why it was *they* had failed, and he replied, "Because of your unbelief."

Another time he said to Peter, "O thou of little faith, wherefore didst thou doubt?" What are your grounds for doubt? Why do you not look into the eternal Principle and see what logical grounds there are for your having *much faith?*

How often do we hear these words spoken within our own soul when we fail to adhere firmly and unswervingly to Principle in our

thinking; when we waver in faith and allow an error belief to gain a foothold in our conscious thinking?

Sometimes we have faithfully spoken a true word for what seems to us like a long time, and yet the true appearance has not been made manifest. Why is this so? It may be that our belief in time is the stumbling-block. We are always questioning, "How *soon* shall I have so and so?" instead of reasoning ourselves into perceiving that all good things are eternal, and that we only need to persistently so declare to cause their representatives to become manifest to our consciousness.

What we call matter is plastic to the exercising of the thinking power. The incorrect thinking of centuries has congealed it to our consciousness to where it seems to have become solidified and hard to change, but anyone understanding its nature knows that true words will soften and dissipate what error words have formed and hardened.

If our thinking were kept constantly centered upon the Good that eternally *is*, Its many representatives would appear in the external. As long as we believe the Good is yet to come,

that much longer do we put off the manifestation of its symbols.

When we find that we have made a mistake in practicing our music lesson we do not immediately declare that there is no such thing as harmony, but we, instead, perceive that there is something more for us to learn before we can make the principle of Harmonious Sound correctly manifest.

When we discover that we are failing to work our problem of existence correctly, let us be glad we have detected our mistake so early, because when it is rectified we will then have that much more real knowledge as to the necessity of steadfast true thinking and what it will do for every soul that practices it.

Courage to cling to true statements notwithstanding contrary appearances is divine courage. Divine courage! let us give our hearts to cultivating it.

They who do the will of divine Principle shall learn the doctrine of Truth, therefore we can see that from divine courage in thinking what is true will be born divine understanding of what is true. To our Godlikeness in Being let us cheerfully marry childlikeness in obedi-

ence. Then will our faith be the *substance* which will make all hoped-for things manifest.

What a comfort it is to our hearts to know that Principle-God is the unfailing Substance upon which we can depend. It is the Substance that is reliable at any moment and everywhere; the omnipotent Substance that no error can penetrate or change.

The substance of the little child's beliefs regarding his mother is that she loves him. No matter how naughty he is, he knows he cannot cause his mother to cease to love him. No matter how much she feels obliged to punish him, he knows, through it all, that she loves him. This feeling is the *substance* of all other feelings and thoughts concerning his mother, even though he does not at all recognize this to be the case in his conscious mentality. He may never have analyzed his feelings toward his mother in any way, yet, unconsciously to himself, this knowledge is the substance which sustains him in all that he thinks, says, and does regarding his mother.

Now the substance of our feeling is the subconscious knowledge that the Good is the One Power omnipotent. This may not be the case

in our recognized consciousness—that is, we may not be aware of having this knowledge, but down deep in every human soul is the unconscious belief that the Good is the eternal Reality, and should be the conscious realization of every human soul. The more strongly one believes this, and the more clearly he understands it, the more faith he has to make it manifest.

Permanent and lasting faith can never be kept in that which of itself is temporal and without substance. Substance is that which supports and sustains. The temporal and the evil have nothing to support them except the power which we impart to them by our faith and belief in them. As we increase in understanding of what is eternally true, our belief in the temporal will correspondingly wane.

Sometimes this is finally accomplished by one steady, courageous effort of holding to the Good even though the heavens seem to be about to fall. After such a courageous triumph as this one always *knows* that the Good is the one and only real Power.

Sometimes the soul fights a long and tedious warfare, with the victory one time in faith in

the Good, and perhaps the next time in fear of an evil power; but with every soul, even though the war should last, to the mortal sense, a long, long time, yet, in the end, faith in the Good will be victor, because Omnipotence is the nature of Good, while evil is only a temporary fact of consciousness which we as Adam souls have made for ourselves by our mistaken way of thinking.

There comes a time in the development of every human soul when fear and doubt and opposition all ally themselves against his faith. Here he can, if he chooses to undergo a self-examination, discover the real quality to which his soul has been refined. Perhaps he will say, "I do not believe this Principle is demonstrable. I am afraid evil is going to bear me down. I feel sick. I fear failure. I dread poverty."

These are the times when it looks as though we have nothing at all upon which to base our faith; when it looks as though the omnipresence of the Good were nothing but a theory with no demonstrable fact with which to establish it; when it looks as though sickness were a reality; as though inharmony and sorrow were ever to remain with us; as though the

time spent in meditation upon the true natures of God and Man, and all the words which we had spoken regarding them had been so much time foolishly wasted. It seems as though the health, the peace, the understanding and the success for which we have declared are nowhere to be found.

We have had such high hopes of demonstrating Truth and helping humanity, but it has all been a delusion. It seems, after all, that this much talked of Science of Being is nothing but a chimerical theory, entertaining to listen to as a lecture but nothing to live by, "for," perhaps we say, "I cannot put my finger upon one spot where I have *proven* it to be true. I have demonstrated nothing. I have no realization of any spiritual knowledge of any kind; and I am just as angry at myself as can be for having been so credulous and silly as to ever believe it was true. I am in perfect despair, for I do not know what to do or how to turn to better things in any way."

This kind of talk is a *misuse* of the power which has been accumulating as a result of all the true words which we have been training ourselves to speak, and by voicing this error

we put off the day of liberation from our particular bondage, whether it is to error conditions of "mind, body, or estate."

Suppose instead of wasting time as we have done by speaking these error words—because they each one will have to be redeemed—we had remembered that the darkest hour is just before the dawn, and had used the force which had accumulated by our past true words into a storage battery, and we had spoken true words during our trial of faith such as the following:

"I *know* that this Principle is *true*, and I know that with the correct understanding It can be demonstrated. Contrary appearances do not shake my faith in the slightest. According to my present sense consciousness I am now sick and poor. On many points I seem to lack wisdom. There is not yet the harmony in my home that I want to realize is there. I have not as yet been able to bring prosperity and success to myself. I do not feel possessed of understanding to either heal or preach or teach the Truth. I am physically just as lame as ever, just as blind as ever, just as deaf as ever, but what of it? Do not I thoroughly understand and know the nature of the soul, and

that it grows from a little knowledge of the powers of its ideal Being up to all realization and knowledge of what it is as the perfect image of omnipotent God, and what it is to be Godlike?

"Do I not thoroughly understand and realize that the experiences which I, as a soul existing in the world, am now undergoing are the results of my own mistaken thinking in the past, which, in the fullness of time, have to my own consciousness appeared objectively?

"And do I not know that the true words which I am now speaking *will, in the fullness of time*, also appear in their turn objectively to my consciousness? Have I not cause for gratitude that I have discovered this great truth, and have I not *every* incentive to continue to speak true words with steadfast courage and persistency"?

If a soul thus declares, his time of trial will be comparatively short. He will find himself exercising dominion first over one point, then over another and another, till finally he will attain the stature in self-conscious realization of the perfect man, the very image and likeness of God. He will know himself to be a Christ.

The time of real trial does not come until we have first had great realization of Truth. It does not come until we have again and again proven within our own souls the sure presence of the Good and Its manifestation, because of our own spoken word.

One time Jesus had such conscious realization of his at-one-ment with divine Principle, the one Mind, that it was as though the Holy Spirit descended upon him in the form of a dove. He was in the realization of such perfect peace that it seemed just as though a voice from the reality of his Being—heaven—said, "This is my beloved son," which meant, "This soul has so outgrown carnal sense that he understands, realizes and knows his divine destiny of conscious at-one-ment with Me." And do you not remember it was *after* this wonderful demonstration within himself that he was driven into the wilderness to spend forty days and forty nights?

Our wilderness is our time of trial when it seems as though we know nothing of Truth and never did know anything of It. When it seems as though Evil is the only presence and very likely the only power. When it looks as

though disaster were going to devastate us or sickness cause us to perish. This is the place where we must use what is *called* blind faith and let it do its work.

The words which we have previously spoken regarding the omnipresence of Good have sunk into the very fibres of our souls and are there germinating. Presently they will spring forth and *prove* the omnipresence of the Good. While this process of germinating is going on we must *wait.*

Did you ever notice, when you doubt, that it is always of the Good of which you are uncertain? You are very sure of the evil, you think, for do you not see its workings and feel its presence? Doubt—that sneaking thing—comes through the tiniest little loophole whenever we oppose a statement of Absolute Truth to a seeming of the world. When we allow ourselves to spend time in doubting the Good we are cheating ourselves of just that much of enjoyment and realization of peace and harmony. "We are so happy," we say, when we are in even one minute's realization of the power and presence of the Good, but right at the most unexpected moment appears a doubt of the very Good

over which our hearts have just been rejoicing. "Choose ye this day whom ye will serve" is said within every soul time and time again.

Our service is with our thinking first, before it is made manifest in doing. Are we individually serving the eternal Principle—Good in our thinking, or are we serving the imaginary power, evil? To practice the first is to exercise faith, the second is to believe in evil and doubt the omnipotent Power—Good.

It is not enough for us to know that the alphabet exists. We must acquaint ourselves with its every letter if we would have the pleasure and the benefit which the alphabet is able to bestow upon us. It has no choice as to whether or not we shall learn it and use it. It is impersonal. It is for rich and poor alike. It is for young and old regardless of color or nationality, to be learned and appropriated and used by all who choose to use it. But the choosing is on the part of the individual. There must "be first a willing mind." The alphabet is for us to choose or reject, so is the science of mathematics and the science of music.

In just this way is the impersonal Principle absolute Good for our use or rejection. It has

no choice as to whether or not we use it. The choice is on our part. It is the omnipotent Principle which, if perceived, recognized and claimed by us will bring to us the absolute Good in all of its grades of manifestation. Would not this be beautiful to realize? and yet we ourselves keep all of this Good away from us by simply doubting its reality and our own ability to make It manifest.

Realization of the absolute Good in every particular is for us just as the knowledge which the use of the alphabet can bring is for us. But as no one can learn the alphabet for another, neither can anyone learn and use Principle—God, for another.

There is no effort which so thoroughly vitalizes our souls as that strong determination which says, "I *will* have faith in the Good. It makes no difference what inharmonious environments I am now in, caused by my past ignorant thinking, I will no longer pay any attention to them, but will declare the power and presence of the Good, so that my claims of Its presence will make It manifest. It will thus supplant the error in my environments and cause it to fade away to its native nothingness."

With every such determination we are born anew. With every such determination the Adam soul becomes a little wider awake to the Good that eternally is, and his own power to appropriate and use it.

"The Good is the one and only power." The wise and good all down the ages have declared this truth. It is only the spiritually ignorant, the wicked, and the foolish, who declare the contrary, and these so declare to their own sorrow and calamity.

When we decide, of our own free will, to change from error to true thinking, very often, at first, because of our very enthusiasm, our thinking is exceedingly forceful. Everything we lay our thoughts upon changes and shows a manifestation of the good. But presently we notice that some of the hardest and most cruel things in our environments still remain; it is only the less disagreeable things that have changed for us, and these we could have borne anyway, but these hard things still obstinately stay by us. Do we believe, after all, there is the power in the word of Truth that we were taught is there? Here again we have a *trial* of

faith. This is where we must declare, "Though I see not, *yet* will I believe."

Our faith is not worth anything until it has been tried. How much good would a fire-escape be in a time of fire unless it was strong enough to bear your weight and carry you down to the ground? What is your faith worth unless it is strong enough to sustain you in a time of trial until you reach the solid ground of sure knowing?

"Faith is the intensest form of mental action," and "According to *thy* faith will it be unto *thee*." "If thou faint in the day of adversity thy strength is small." What is adversity? It is the error thoughts and words which we long ago sowed that must now be met and accounted for.

We do not pluck weeds out of our gardens until we discover or see them. When we discover an error or inharmonious condition in our environment we see that it is there as a ripe, poisonous weed to be exterminated. This is the time that we must have the boldness and the courage to declare right in its face that it has no power, no intelligence, and even no presence as an eternal fact, but with our correct

words we will wipe it out as we erase an incorrect figure from the blackboard.

When we erase an incorrect figure from the blackboard where has it gone? Nowhere, because it was a nonentity; so when we overcome sorrow, trial, and poverty by true words, where do they go? Nowhere, because they are nonentities. They were only results of our incorrect imagination that made them temporary facts to our consciousness.

When we once perceive the truth of the omnipotence and omnipresence of the Good we dare not forsake it in our thinking except at the peril of our peace, our health, and our realization of any and all good.

No soldier on the battlefield ever had a greater opportunity to show courage and bravery than have we in our every trial of faith.

Courage is a wonderful character strengthener. It is a wonderful tonic to the blood when it is practiced in one's thinking. There is nothing so good for a weak spine as the cultivation of courage. Courage and faith are boon companions; bold warriors at whose appearance a whole army of doubs will slink away and hide. Therefore, why should we flinch or

waver in declaring the good of everyone, and the presence of Principle-Good back of everything, when so declaring will bring It to manifestation?

Some one has said, "The birds would not desire to go south in the winter-time if there were not a south to which they could go." If we will look into our nature we will see that for every one of our hopes and desires and aspirations there is a reason, and the reason is that the fulfillment of every aspiration is only waiting for our own attainment.

The many varieties of good which are contained within the nature of the *absolute* Good are all for us, but we must first believe they are for us and then we must speak them into manifestation. "Whatsoever things ye desire when ye pray, believe that ye receive, and ye shall receive." "Wait patiently on the Lord and he shall give thee the desires of thine heart."

Every and all good is stored in the Lord—God's expression, and this good will all be evolved in the fullness of time, therefore "wait patiently" for the orderly appearing of that which must appear, and which will be acceler-

ated in its coming and attracted to you by your own true word concerning it.

Now do you notice that you are not to receive that which some one else desires for you, but it is "the desires of *thy* heart" that thou art to receive? "Whatsoever things" means all the things that you desire. Let us look to it that we desire only that which is universally and absolutely good, because whatever we desire we are attracting to us, and we really have the unconscious faith that we will at some time or in some way receive it.

"Faith is the substance of things hoped for, the evidence of things not seen." To hope for a thing is evidence that we can have it. The very hope discloses a degree of faith. Let us run the entire gamut of hope for the realization of all good things, and declare "I desire to understand, realize, know and make manifest that I am the very image and likeness of God.'

The famous English statesman, Benjamin Disraeli, once said that a human being with a settled purpose *must* accomplish it. If it is our settled purpose to manifest that we are the image and likeness of *God* we will, soon or late, accomplish our purpose. It will be soon or

late according to the *enthusiasm* which we put into our work. What will be the result when it is accomplished? We will be *as* God. We will not only be the conscious possessors of all good, but we will be able to dispense good of every kind to every seeking soul who appeals to us.

On the way to the attainment of God-likeness we will, one by one, or one after another, realize increasing health, strength, peace, abundant supply for daily needs, knowledge of all Truth, wisdom, understanding and power to do all good works.

How much faith we, as a race, have always had in the unrealities of existence! Just see how we have persisted and persisted and persisted in trusting to externalities to bring us health. Everything concerning which any claim of therapeutic power has ever been made has had a good and fair trial.

But now we are beginning to see that the very Substance—Health is now and always has been right here with us ready for our appropriation. "I, the Lord, will heal all thy diseases." When I, the image and likeness of

God, am acknowledged in the heart all thy error beliefs will be healed.

God is Health Itself. Therefore, when we turn to the Principle—Health we are turning to the one and only real Source of Health. The Lord is the one Being who has all knowledge as to how to use this never-failing Principle, therefore the Lord is the one and only real healer.

Since every living soul can learn how to apply to this great Healer, it is not necessary for us to try any of the lesser methods of healing. It is only the best way that is the absolutely sure way. This best way is for us one and all if we will only exercise faith in it.

Our Lessons thus far have shown us the logical reasons why we can and should have faith in this best way. The Science of Being at every point teaches us to give a reason for the hope that is in us.

Every temptation to doubt that we have defeated will never be so strong again, because doubts become very faint-hearted whenever they discover that we have the courage to battle with them. A bully is only a bully when he comes in contact with some one weaker

than himself. When he meets some one who is strong and courageous he immediately turns coward and slinks away. So whenever a doubt arises within us let us immediately put it out with a strong word of Truth.

All who hunger and thirst for knowledge of Truth shall surely be filled. But this knowledge will not be ours until we have made the necessary efforts toward that end. The human soul attains nothing except through effort. The faith which is sure knowledge comes from persistent, continuous effort. We never in the world could reach the top of a mountain if we did not *keep on climbing*.

Man either is, or is not, the image and the likeness of God. From which premise will you think? If the former, keep on climbing until you have made this realization and knowledge your destination in consciousness.

A strict and faithful compliance to the rules of correct thinking—the nay, nay to the not good, and the yea, yea to the Good—will bring us, step by step, into a conscious knowledge of the omnipresent and eternal Good.

We at first train ourselves to think by rule, until finally correct thinking will become habit-

ual with us. We must "*grow* in grace, and in the knowledge of our Lord and Savior Jesus Christ," which means that we must grow and increase in the understanding of this great truth that Jesus Christ preached. He is "our Lord" because he attained individual consciousness of his true Being, and he will be "our Savior" if we will obey his teachings, for by obedience to them they will save us from our sins—all our mistaken ways of thinking.

If we will stand by our rules and constantly affirm the power and presence of the Good, of Spirit, we can effectually oppose all fears that sweep over us, and all error thoughts that come near us. It is in standing to our rules in the face of all contrary appearances that faith has its mighty mission. Here is the place that we want to remember "He that doeth righteousness shall never be moved."

"Did you ever notice how ready people always are to believe in error appearances, but that they always demand a proof for what is absolutely true before they will be satisfied of its certainty? "Blessed are they that have not seen, and yet have believed."

If we have great faith we will attain great

blessings. "All things come to him who in silence and patience shall wait," after he has spoken his words for the thing desired. *This* is faith. If we have faith in the Absolute Good it will fail us not, because it is the omnipotent Principle which ceaselessly makes for manifestation.

The following affirmation is a fine faith tonic: *The Absolute Good is the one and only Power. It is working in me and through me and by me and for me to full and complete manifestation. It enables me to do what is right by everyone in all the world, and it teaches and enables everyone to do right by me.*

LESSON VIII.

REVIEW OF THE STATEMENT OF BEING.

We have now by orderly deduction worked from God-Principle, and all that nature is and does, down *through* Man-nature, the expression of God, *to* soul, the active thinker and doer, which makes both Man and God manifest in the world.

We have also learned that while soul is gaining a certain degree of knowledge it manifests through person, or physical shape. The knowledge which the soul gains is the unmistakable fact of its own God-derived Being; the Source whence its Being springs; what it can do as a living, unfolding soul, and what its ultimate destination.

When we individually ask ourselves the questions, "What am I?" "Whence came I?" "What can I do?" and "Whither am I going?" we find our answers in the logical deductions which the *science* of Being leads us to individually perceive, understand, realize, and know.

What am I? In my true Being I am the child

of God. As that Being I am the perfect, pure, divinely loving, eternally living, thoroughly substantial, infinitely intelligent One, which fully and completely expresses Principle—God.

I am, in my Being, spiritual wholly and solely. There is not one whit of materiality in my composition or make-up. I, as that Being, am strong and healthy and perfect in every fiber, in every tissue, in every muscle, in every organ, for am I not God's *ideal?*

All the functions of my Being are in harmonious working order. My faculties and powers are changelessly excellent. My capacities are without limit. All the natures in my Being are perfect, and are harmoniously adjusted the one to each of the others. Nothing in my Being can be destroyed, or become disarranged, imperfect, lessened or weakened in any way or in any particular, for am I not God's ideal *eternally?*

All that I, in Being, am and have is God-derived, therefore in Being I am like unto God, my Cause. I, in Being, am the product of all that God-nature is capable of producing. I am in God-Mind as perfect idea, and nothing can change me from what I forever am.

In Being I am the all-wise One, the all-intelligent One, the omnipotent One, and the omnipresent One. I am, in Being, the expression of all that God is and does. As Being I am the complete effect of God, the entire product of great First Cause.

What I am, as Being, I am eternally, because the changeless nature of my Cause makes me the changeless One. Since I, as Being, am of the same substance as my Origin — God — there is involved in me, in my nature, all good things which will be evolved from me according to the law of my active nature. Because I, as Being, am God individualized, I am forever whole, complete, harmonious, strong and healthy through and through. I am *that* I am.

Whence came I? I came forth from God — Spirit or Mind — as product, effect, expression, existent idea. God is the Origin of my Being; the Source of my activity; the very Principle of my life. God is Principle — Life Itself. Principle has neither beginning nor end. Principle is eternal. Because I, as Being, am the expression of Principle, I am eternal. As the expression of eternal Life-Principle I am the eternally living One. God is the Love-Prin-

ciple. I am therefore the expression of Love, the divinely loving Being. God-Principle is Substance. I, Its expression, am the substantial One which nothing can change. Because God is eternal, indestructible and imperishable, my Being, the created of God, is permanent throughout eternity. Because God is Substance, I, Its product, am inexhaustible as substantial Being, and I am in my Being the immediate father-mother of every living soul.

God is Mind. God-Mind's *perfect* and complete idea is *one idea*, which is ideal Man. Ideal Man is *the* Being of every living soul. In Being I am that ideal Man. God-Mind being Perfection Itself, Its idea is the perfect Man which I am. God-Mind being Purity Itself, Its ideal is pure and truly expresses what its Principle is. God-Mind being Wisdom and Intelligence, Its creation is like unto It—wise and intelligent.

God-Mind being eternally active, Its expression, or idea, is therefore the channel or medium through which God-activity will be manifested. Man's activity is God-derived. God's activity is Thought-force. As the created of God through Its Thought-force, Man's activity is the thinking power. What God is It is eter-

nally, therefore God is changeless Principle. God is Love, therefore I, as Being, must be wisely loving, eternally loving, and impersonally loving.

God-nature is abstract Being. Man-nature is individual Being. In individual Being are contained all souls, the universe and all it contains. In individual Being are contained all things except Principle—God. All things are therefore contained in me because I am the Being in which Principle—God—is fully expressed.

Principle—God—and omniscient, omnipotent, omnipresent individual Being are not identical. They can never change places. They are always inseparable, yet they are eternally distinct from each other. God is forever God, and Man is forever the created of God.

What can I do? The actual doing of Man, the image of God, is accomplished by means of Self-conscious knowledge, which is made manifest through person. The more I am conscious of knowing the more I can intelligently do. (The one who named self-conscious knowledge soul in formulating the Science of Being in her individual way, perceived this to be the

interior meaning of the word soul in the scriptures. Anyone who will read the Bible, substituting Self-consciousness for soul, will very soon become assured of the self-evident correctness of this interpretation of the word.)

As the image of God I am the conscious Being, knowing all things. In Self-conscious knowledge I am a living soul. As I increase in knowledge of the faculties and powers of which I am really possessed I will be able to perform more and more God-like actions. As I increase in knowledge of my true nature, the more will I be able to make it manifest.

I will, with increasing Self-knowledge, be able to demonstrate that "all power is given unto me" to dominate all the lesser natures, to overcome all false sense impressions, to cast out all evil propensities, and to strengthen all weak traits. I will become fit to wisely and intelligently point out the way of self-help to all who are led to come to me for assistance; to point out to them the truth of Being, so that perceiving which they will be able to preach the gospel to their own souls; they will understand how to heal their sick capacities, and realize that the (d) evil qualities must be cast out of their in-

dividual consciousness, and to raise the dead natures, the dormant faculties, to living activity.

As I attain increasing knowledge of all that I, in my real Being, am, I will be able to do anything and everything that I ought to do.

I do what I do with my thinking. What I am thinking is made manifest through person, my physical organism. It, of itself, is non-living, non-loving, unsubstantial, non-intelligent, and non-active. To the undeveloped soul the physical organism appears to be living, substantial, either diseased or healthy, therefore possessing intelligence; the understanding of its nature shows this to be an incorrect conclusion on the part of the unenlightened soul. The physical organism is only *the instrument* which the soul operates. To be able to operate it correctly requires understanding on the part of the soul. This understanding I am now attaining day by day.

Whither am I going? In Being I stand out, in, and from God-Mind as idea. God-Mind is Knowledge Itself. God-Knowledge is expressed in me as Its idea. If I, as a living soul, am gaining more and more knowledge of what I am in Being, it must be that my destination as

a soul is to *consciously* realize and know all that I am in Being, and all that I, as the image of God, can do.

It is my destination to realize and know that the activity of God-Principle — God-Mind — works in me and through me to will and to do what Its unchangeable law so lovingly necessitates me to do.

God is Love. In my real being I am the individualization of God-Love. In soul I am to become conscious of all that I am, and as a personality in the world I am to manifest all that I am, therefore before I leave the world I must reach the Jesus Christ plane of consciousness, and be a manifest Jesus Christ in the world. This is my destination and that of every other living soul, because it is the "will of God" that Divine Love must be made manifest in the world.

When we come to study "Manifestation," which is making clear what the Being is and can do by means of soul development, and which is demonstrated through the physical shape, we deal particularly with the work which the soul accomplishes during this present phase of existence, which answers the query, "What can

I do?" because we have found the soul to be the active worker.

God-Principle is changeless and fixed. Man, the individual Being, the Lord God, is changeless and fixed. The soul is that which changes or develops or evolves realization. It is the soul which asks "What am I?" It must answer its own question. This it can only do by *proving* to its own consciousness what it is.

It is the soul which asks, "Whence came I?" It must answer its own question by *finding out* its Origin.

It must also answer its own question "What can I do?" by perceiving and demonstrating what it can do. This is a process of increasing Self-consciousness of the faculties, powers, capacities and natures of the real Being.

When the soul undertakes to answer the question "What can I do?" it must prove to itself daily, in the most practical manner, what its capabilities are in thought, word, and deed.

What the soul accomplishes is made manifest *through* person, or physical shape. When the soul realizes its Being to be divinely loving it begins to manifest divine love by speaking loving words through the personal mouth, and

doing loving deeds by the use of the personal hands.

When the soul realizes that its Being is the all-wise and the all-knowing One, it begins to manifest through the person great wisdom, capability, and efficiency.

"*I am becoming conscious that I, in my real Being, am now the very image and likeness of omnipotent God,*" is a very helpful affirmation.

LESSON IX.

MANIFESTATION.

The only reason that God and Man have for Being is that they may become manifested. Manifestation of the natures of God and Man is accomplished by means of soul evolution. Soul manifests through person, or the physical shape.

It is as much the divine mission of the soul to manifest perfect health as it is to manifest infinite Wisdom and Love.

Principle—Health—is God. Is not God the Principle of all principles? God as Principle—Health—is fully and completely expressed in ideal Man. Man is then the storehouse for all the health there is; therefore the soul can persistently and unceasingly appropriate health through all eternity.

Why have not the human race, as a whole and individually, always manifested health? Because as undeveloped souls we have not realized our true Being. Instead we have thought incorrectly and acted unwisely and ignorantly, and thus realized disease and inharmony.

After we have gained a perception and understanding of what Man really is, and what His nature contains, we immediately feel a strong impelling desire to manifest health. To do this we must think health thoughts and also *do* the several things which are conducive to harmony and order in the external. A certain amount of bathing, a certain amount and certain kind of exercise, a certain amount of food, a certain amount of sleep are normal to every soul manifesting through a human shape.

Now does this mean that we must go from one celebrated springs to another and bathe in their waters, hoping to be benefited by their medicinal properties? No; it means that we must keep ourselves clean. Cleanliness is next to godliness, and one could no more be truly spiritually minded and be dirty than be truly spiritually minded and *remain* sick. Dirt and true religion, or real integrity, are incongruous.

There are certain kinds of exercise which can be scientifically taught, and which are very helpful mental as well as physical practices. But any exercise taken with the right motive is *good* exercise when it is done with a loving and cheerful heart, such as demonstrating neat-

ness in one's home, going on errands of kindness and mercy, and making oneself useful in the world.

Is the diet to be all animal food, or all vegetable? Must it be particularly sun ripened? Should it be principally nuts and fruit? Shall tea and coffee be discarded, and only cereal drinks used? No; one should eat and drink what is most convenient to the time, place, and circumstance in which one is placed.

Of all cranks in the world the cranks on the subject of eating are the most uncomfortable to live with, and the greatest nuisances to the friends whom they pester with their visits. Nothing that one eats can hurt one if correct thinking is made habitual.

Every nature in Man is harmoniously adjusted, each in its own order and each in its own place, and each is harmoniously adjusted to the whole, just as every fraction in the unit and every note in the octave is harmoniously adjusted each in its own order and each in its own place. So are all the different representative shapes which we see here in the physical universe harmoniously adjusted. Each has its own place and its own use.

To refrain from eating meat because of humanitarian views is quite another thing from fearing to eat meat lest it prove injurious.

Very often the question is asked, "Is it *right* to eat meat?" This question must be answered by each soul individually. To answer it scientifically we would have to go deeper into the *nature* of Man and what that nature *includes* than is possible to do in this basic course.

This one thing is certain, however, meat is not a necessity. Nations who eat it are no stronger than nations who do not. We do not feed meat to our horses or oxen to either furnish them with strength or intelligence. The elephant, the intelligent beast of burden of India, lives largely on rice.

The manifestation of health is based primarily on correct thinking. Is it not the way in which one thinks that causes him to desire to be neat, orderly, healthful, and strong?

When one comes into an understanding of the mission of the soul he will see that it is incumbent upon him to manifest health. Sin is mistaken thinking. Ill-health, disease, is the result of sin. It is therefore an axiomatic state-

ment that correct thinking will, in the fullness of time, cause health to become manifest.

We are told in Ecclesiastes, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Another seer has told us,

> Though the mills of God grind slowly, yet they grind exceeding small;
> Though with patience He stands waiting, with exactness grinds He all.

In "Poor Richard's Sayings" we find, "If you will not hear Reason, she'll surely rap your knuckles." In the Bible we read, "Whatsoever a man soweth, that shall he also reap."

Everything in physical nature teaches us that reaping time does not come till *after* the sowing has been done, and sometimes a good while after according to our sense of time. How wise we are if we endeavor to think correctly and with system, and how insane if we make no such effort!

When one begins to perceive the divinity of perfect health he will no longer think it excusable to passively remain sick; neither will he condemn himself for not immediately manifesting perfect health.

Whatever one is manifesting at this instant is the result of the thoughts which *long ago* were packed into the subconscious mentality, and their time of appearing is *now*. One may realize himself to be ever so ill, yet if he will industriously pack his mentality with correct words they will in their turn show forth. Though one cannot hold up his head for illness, if he will persistently say, "I am healthy through and through," he will, in just the proper time, make that health show forth in all its bloom.

What does it mean to be healthy through and through? It means far more than is at first perceived. Only spiritual perception can guide one into the realization of the meaning of this statement, for spiritual things must be spiritually discerned. Primarily, Health is God. Health is Spirit. Man's health is therefore a spiritual possession. Physical health is the manifestation of the spiritual health which Man eternally has. The greater the realization of spiritual health the more normal and continuous the manifestation of physical health. "I am healthy through and through" means then what? This:

I, a spiritual being, am God's ideal. As that ideal I am perfect, strong, whole, and complete in my entirety. To be perfect in my entirety, my every part must be perfect, strong, whole and complete in its degree. My every part, my every organ, my every function, my every fiber, my every tissue, my every nature, are fitted harmoniously together in the ideal Being which is held continuously and eternally in infinite, divine Mind.

Since activity is the nature of infinite, eternal, divine Mind, this activity is eternally working in and through Its ideal, therefore the parts of my Being are not only harmoniously adjusted to each other, but they are in active, harmonious working order forever.

My ideal being is the full expression, the complete storehouse of the eternal and indestructible Health, which is God. It is therefore healthy through and through.

I, as a living soul, am now existing in the world as a personality. As that existent, living soul I have a mission which I am sent by Deity Itself to perform. That mission is to manifest what I, in my real being, already am. In so doing I manifest God, for when the ex-

pression is fully made known, so also is the Principle manifested. It is my mission to manifest that I am healthy through and through.

The *condition* of my physical organism represents what I, as a soul, have been thinking regarding myself. If in the past I believed in sickness, believed that the physical organism could be diseased, weak, or imperfect in any way, or believed that God sent sickness upon Its children as punishment, then in all probability I am now or have been ill. But ill though I may now appear to be, if I will keep my thoughts upon the verity of my being and continually affirm, "I am healthy through and through," I will be establishing for myself such a sure knowledge of this fact that eventually nothing will be able to change even the appearance of health in my physical organism. I will continually increase more and more in the abiding realization of perfect health. Every physical organ will then come to perform its functions in harmonious, active working order. No clogging nor impediments nor congestion can remain in any part of my physical organism if I will *continue my declaration of perfect health long enough to root out all old beliefs.*

This declaration will tone up the mental organs. It would cure imbecility and insanity if scientifically and persistently used. It is a potent statement to cure nervousness and sweeten a disposition. "I am healthy through and through" is a far higher and more inclusive statement than it at first appears to be. What better tonic could a mother administer to her baby? What greater blessing could we confer upon mankind than to give him this daily assurance?

One could not realize himself to be perfectly healthy without also realizing himself to be wise, intelligent, peaceful, capable, and efficient. The steadfast affirmation of health tones one up to the realization of the perfection of every organ, every faculty, every power, and every nature. Verily "I am healthy through and through" is a divine statement which cannot be too often made.

LESSON X.

MANIFESTATION.

(Continued.)

The more we exercise our power to think the wider and wider awake we become to all the wealth of true riches which our Being contains.

We can take any aspect of Deity and concentrate and meditate upon it in its relation to Man and its manifestation in the world through the personality. By practice we find it a healthful occupation to "*think* on these things."

To take one aspect of divine Principle at a time, and thus deal with it, is to keep the thinking healthfully exercised. One can no more deal with all the aspects of divine Mind at one instant than he can eat enough food at one meal to last him a lifetime.

Divine Mind is Infinity Itself, and Infinity can only be grasped and understood by the soul a certain degree at a time. But the soul's capacity for grasping and assimilating spiritual food increases by the continued exercise of

the thinking power. The soul has all eternity in which to understand and manifest God.

The mentality, or the soul, can be likened to a siphon. What is put into one end must flow out of and appear at the other end. Words (silent or audible) are what enter the mental siphon. They flow out in manifestation of their nature through the medium of the physical organism. If error words are first spoken, the result of error words will first be made manifest.

Suppose one has thought incorrectly for many years, and is then taught the truth of Being. Immediately he begins to measure his thinking according to Man's ideal Being. Should he become discouraged if his true thinking is not made manifest speedily in his physical organism, his environments and affairs? No; he must perceive that the *last* words spoken *cannot* be made manifest until the previous words spoken have all been *pressed out of the siphon.* Therefore, instead of becoming discouraged he should the more industriously speak the words which he desires to have manifest themselves to his consciousness.

Every evil condition has been caused by incorrect thinking and speaking. That this con-

dition can be cured and rectified by persistent correct thinking and speaking for the necessary length of time is just as true as it is true that God is God.

Now some one of my readers may say, "I do not see what incorrect thinking I ever did to cause me to have paralysis of the optic nerve. I have always tried all of my life to be a good woman and a consistent Christian, and yet see how I am afflicted."

Dear friend, many a baby of two or three years tries to play the piano, and because he makes sound issue from the keyboard he thinks he is making music. Is he making music? No. Why not? his intention to do so is good. Very true, his intention to make music is good, but he is not succeeding for the simple reason that he does not know how. Because of his striking the keys indiscriminately he causes inharmonious sounds to issue from the keyboard. To have the desired or right result he must strike the keys *intelligently*.

There is a principle back of all harmonious sound. To make harmony manifest through sound one must become acquainted with that principle. Those who years ago acquainted

themselves with this principle reduced their knowledge to a science.

Any science is only knowledge of a principle given out or arranged in systematic order. Those who studied and ascertained the facts regarding the principle of harmonious sound classified and formulated their knowledge into a science which can be taught to anyone, and learned by everyone who chooses to learn it.

The baby of three years has not yet learned the science of music nor anything of its principle, although music in general appeals to his soul and excites his emotions to the extent that he desires to manifest what he has not yet *learned how* to manifest.

This is true with thousands of people. The Principle Good appeals to their souls. With all their hearts they desire to make it manifest in individual goodness. Their emotional nature responds to anything that to them savors of goodness, and the dear, blessed children think they are being good.

Do you ask, "When their love is of the Good, and their desire is to be good, *why* are they not good?" Because, like the baby of three years, they do not know how. No one of us

yet understands this Principle fully. We are only just beginning to learn.

Now my friend who believes herself to be suffering with her eyes may be astonished at these statements, and perhaps affronted, too, because her motive desire to do right is pure. She certainly cannot be any more surprised or offended than I was when the Principle of Man's Being was first explained to me. But since Truth is omnipotent it will, soon or late, reveal itself to every human soul, when the soul will discover its past errors.

Perhaps our friend would like to know what error she has thought which could show forth in such an undesirable condition of the eyes?

Did she ever dwell much upon the fact that the physical eyes can become diseased, their nerves affected in any way, and that they can lose their sight? This was an incorrect belief, and by dwelling on it she soon caused her mentality to unconsciously absorb all the other error beliefs that are floating around in the general thought atmosphere concerning the eyes. All this was in a measure *preparing* the optic nerves to manifest paralysis.

Did she ever believe in a power—evil—that

works continually against the children of men to cause them sorrow and suffering, and did she *fear* this power would some day decide to attack her eyes and take from her the sight that is so precious, the loss of which would be to her a living death? To keep her thoughts centered upon this evil power, and to fear its working in her own particular case, was to still further prepare the optic nerve for manifesting paralysis.

Have her family and intimate friends all entertained these same beliefs with herself, and feared that the power evil had chosen her for one of its victims in this particular? They, then, further implanted in her diseased mentality their own error thinking, which still further prepared the optic nerve to manifest inaction.

Did she believe that her strength was easily exhausted, and that every time she became tired it affected her eyes? Every time she mentally affirmed this she caused the optic nerve to still further manifest weakness.

Did she ever sympathize with other people who are suffering from a belief in loss of sight? Were her emotions wrought upon because of

her sympathy for them and her belief that they were under the influence of the power evil?

Every single moment that she has spent in dwelling upon diseases of the eye in general, and in her friends or herself in particular, has helped to paralyze her optic nerves; and now does she say she has never thought incorrectly?

How shall we correctly think? According to the Science of Being, which gives logically ascertained facts concerning Principle—God; our thoughts must acknowledge Spirit to be the one and only Power and the one and only Substance, and that there is no power or intelligence in matter to become either diseased or healthy.

All power is mental. All health is mental. All weakness is mental. All disease is mental.

We can use our thinking power to form mental pictures or images which represent the Principle—Good; or we can misuse our thinking power and form pictures or images which represent the imaginary power, evil. Whichever pictures or images we hold in our mentalities will *out*-picture on our organisms or in our environments.

Because Man is a thinking Being his work

consists in the *use* which he makes of his thinking power.

Soul is Man's realizing consciousness of Himself; therefore the soul is the conscious thinker or the practical *user* of the thinking power. The soul can use this power to think according to Principle or contrary to it. When people who have always tried to be good are sick it is because they have not known the correct way in which to think.

Soon or late everyone will awaken to the fact that this correct way can be learned. The Truth is omnipresent, and It reveals Itself through many channels, and no one who *truly* seeks It will fail to find It. No one knows it all, therefore no personality is an authority for Truth; the Principle Itself is its own authority.

When you hear a statement made, the correctness of which you are not at all certain, do not accept it as final because so and so has said it, but look into the Principle for yourself and find for yourself whether or not the statement is correct.

If you have not yet acquainted yourself thoroughly enough with the Principle to be able to decide the question satisfactorily to yourself

just let it rest, holding the affirmation, "Because of what I am in Being I understand this and everything else possible for Man to know." Then steadily persist in attaining conscious understanding and knowledge. "With all thy getting get *understanding*." "*Blessed* are they which do hunger and thirst after righteousness"—to know how to do right thinking—"for they *shall be filled*."

Someone may take exception to this and say that it is not true and therefore not right to make the affirmation, "I understand everything that it is possible for Man to know." Did we not find in our earlier lessons that the ego, the real I, is the Lord God, the image and likeness of God? Did we not find that this Ego, this Lord God, is the Being in which God-Principle is fully and entirely expressed, and that it not only makes known all that the God-Principle is, but also all that the activity of God-nature does?

God is the Principle—Knowledge Itself. Man is the expression of the Principle—or the all-knowing One. The real of each of us is that Man—that all-knowing One. By persistently speaking the truth regarding our real I,

we, in soul, will become conscious of the truth regarding it. Our words being alive manifest in our consciousness.

Is it hard for you to perceive that each one of us is in his Being the one Man that God created; that there is but one Man and each one of us is that Man?

In the expression of the principle of Harmonious Sound there is but one ideal invisible octave. It consists of seven ideal or imaginary tones from and including A to G. This ideal octave is represented on every sheet of music that is ever written. It is also represented on every musical instrument that is ever made. The tones of the ideal octave are manifested by the correct use of the different musical instruments. It is the same octave in manifestation whether it is played in the bass or in the treble. Many personalities learn to play the different and various musical instruments, and many personalities write musical compositions, yet they are all dealing with, and becoming conscious of, the one ideal octave and what is contained within it.

Because one soul gains a marvelous knowledge of this octave and the combination of

tones contained within it, the ideal octave is not lessened in value, nor are any other souls, or all souls, prevented from gaining that same knowledge. That one ideal octave is the only real, substantial, and indestructible octave. It is the substance of every musical composition written since the world began. It is for each one of us to become conscious of it. It is your octave and it is my octave, and yet there is but one octave.

Thus there is but one ideal and perfect Man. He is forever invisible, forever spiritual, forever the great and grand ideal, ever before the human soul as an attainment in consciousness, and which the soul yearns to realize and make manifest.

Every soul who aspires to become conscious of this ideal Man does become conscious of It *to the degree of his aspiration.* What we want to be we will be when our desire is strong enough so that we will voluntarily renounce all error characteristics, desires, and conscious error thinking. Who would manifest the Jesus Christ character must be an *enthusiast* in his efforts to think true and pure thoughts. The Principle back of the manifestation of the Jesus Christ

character becomes known to us as we individually become acquainted with and are obedient to the teachings of the *Science of Being*. Persistence in correct thinking will bring every one of us to perceive and then realize the truth of the statement, "I understand everything that it is possible for Man to know."

We ofttimes hear a new student say, "I have experiences now that I never had in the old way of thinking. Before I came into this thought things used to go smoothly and well with me, but now there is one thing after another to demonstrate over. Why is this?"

Since coming into this new (to you) thought you have been very persistent in speaking true words. Each word enters the mental siphon and must be expelled through the physical organism in experience of like kind. The true words which you are now speaking are charged with omnipotent power and they force all previous error words out of the siphon more steadily and rapidly than they have previously come. So when uncomfortable experiences multiply it is not because of error words you have just now spoken, but because of words long ago pronounced.

With each disagreeable experience that confronts you use this affirmation, "I am now ridding myself of the effect of past error speaking. I will industriously and unremittingly speak true words from this time forth so that nothing but good shall be my realization."

The more persistently one speaks true words the more constant and uniform will peace be a realization of that soul. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

LESSON XI.

MANIFESTATION.

(Continued.)

No one can attain ever so small a realization and knowledge of the truth concerning his real Being without desiring to manifest his knowledge or without longing to use it for the blessing of humanity. The question arises in every newly awakened soul, "What can I do for the help of others?"

You can do much for another in the way of rendering him assistance, but you can do nothing for him in the sense of doing his work instead of his ultimately doing it for himself.

You can point out to a soul the truth of his Being. You can teach him how to think. You can at first even tell him in just what words he should think day by day, but you cannot absorb his mentality into your own, and destroy his God-derived capacity to perceive the Truth for himself, nor his God-derived power to exercise his faculties as soon as there awakens within him a desire to exercise them. You cannot

forever think for him, for eventually he must think for himself. *How* he shall think you can teach him, provided he desires to learn.

By thinking correctly about another in your own heart you can soon or late arouse in him an inclination to seek to know the truth regarding himself. To think of another is to administer to him just the kind of stimulating or devitalizing dose which the quality of your thinking has made. To think correctly of another is to exercise white magic over him, which will help him to realize that in his Being he is the very child of God. To think incorrectly of him is to exercise black magic over him, which is to put a stumbling-block in the way of his soul growth, unless he has become so far individualized that he is not open to any suggestions from other mentalities.

Every reader of these Lessons knows, of course, that referring correctly to another, even mentally, is not to judge of him according to appearances, but according to the truth of his Being; while the reverse is to judge according to sense appearances, instead of what is eternally true.

When one comes to you and asks your assist-

ance you can give it by both audible and silent words. The silent word is called A Treatment.

In giving a treatment you should tell the soul whom you are trying to help the truth about himself in general, and that which is true regarding the particular point for which he has asked your aid. The greater your understanding and realization of the truth of Being, the more wisely you will be able to speak to him. To an undeveloped soul it is sometimes wise to speak but few words, while to one who is more unfolded you can many times give advanced teaching in your very first conversation or first treatment.

Very often with the desire to help another, or with the discovery of power to help others, because of their gratitude and offer of remuneration, arises the question, "Ought I to accept compensation for the assistance which I render, if so, how much?"

This is a question which divine Principle will answer, if one appeals to it for the solution of the problem, for is not Justice one of the aspects of Principle-God? and is not the law of compensation a divine law? Is it not an inclusive of divine Justice?

Divine law in none of its phases can ultimately be disregarded. During a certain period in its development a soul may fail to cooperate with divine law, but so long as it does it only piles up so many more debts that must be paid in the future. The healthful soul practices strict integrity in desire, thought, and deed.

Now should anyone come to you for assistance, or should you go to another for help, and not render a righteous return to that other for the time consumed? Surely not. One of the crying sins of today is the recklessness with which some people impose upon the time of others without a thought as to a recompense. When the day comes when they must pay the debt of gratitude which they have so ignorantly made for themselves, they will consider themselves very much abused and very much imposed upon, and will say, "Surely you cannot deny the existence of evil; just see what terrible experiences I am having to undergo?" There is no evil. All is Justice and the demonstration of its law.

It is impossible to repay anyone for a treatment or a lesson in Truth. Truth can neither

be bought nor sold. It belongs to every soul as soon as the soul develops to the place where it can perceive and entertain the Truth. One can, though, remunerate another for the time which he spends in assisting him to find the Truth. This he is obligated to do by the divine law of Justice.

Then arises the question, "How much shall one pay another for assistance received, and shall the remuneration always be in money?" This question it would seem again must be answered by divine Principle.

One cannot give what he does not have. But many times he has what would be far more valuable to the one who has helped him than money would be.

You remember one time a lame man asked Peter and John for alms. Peter said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." And then, we are told, immediately the man's feet and ankle bones received strength, and he was able to walk and leap as he praised God.

Would it not have been a small benefit for Peter to confer upon the man to give him

money, and was it not good for the man that Peter had none to give?

I once had a little experience in rendering assistance to another which I believe I will cite, for it may be helpful to some who are trying to solve this problem.

A lady, feeling herself much in need of advice, had come to me a number of times. She was nervous and very fearful over the financial difficulties of husband and sons. Finally one day it seemed to dawn upon her that in her several visits she had really consumed a great deal of my time, and she said: "It makes me feel dreadfully to have you do so much for me and not be able to do anything for you in return."

I replied: "You can do something for me in return if you want to."

"Why," she said, "you do not seem to realize how reduced we are. I have but a small sum in my purse, five cents of which I will have to use to take me home."

I replied: "I do not mean that you shall repay me in money, but there is always something that one can do to repay another provided there is willingness to do so."

She eagerly asked, "What can I do for you, do tell me!"

"Are you willing to give me five minutes a day for a month?" I questioned.

"Yes, indeed," she replied.

"Then," I said, "sit down quietly every day, take me in your arms mentally, and hold the word *wisdom*."

"Would that repay you?" she asked. "Yes, indeed it would," I replied. "Well," she said, "I will do it, and I promise you I will not cheat you out of even half a minute."

I did not see her again for some weeks. When I met her she accosted me with sparkling eyes and glowing face, and said: "I never grew so steadily or realized so much Truth as while I was holding the word for you, and so many things in my environment are straightening out beautifully."

Suppose instead of imposing upon her this work for a month I had said, "Of course you cannot do anything for me. You are just as poor as you can be and I am more sorry for you than I can express. Just come to me as often as you like without money and without price," how much would I have helped her?

Tender though my motive might have been in so speaking, it would not have been kindness to her. It would not have been truly helping her or wisely loving her.

We are only dealing righteously by another when we point out the way in which he can make just remuneration for benefits received; and this is something that everyone can do.

Money value in many instances is a very low estimate to put upon our work for others. And yet everyone knows that as long as any soul is using a physical organism, that it is necessary to have a certain amount of money to provide food, raiment, and shelter. It would seem, then, as though everyone who can pay money for help received should do so. "This ought ye to do and not leave the other undone."

Anyone who has once experienced the satisfaction which comes of dealing justly, would surely never want to swerve from the path of integrity, even though he might have many opportunities to do so.

A set charge for treatments, the same price for rich and poor alike, could hardly be according to Principle. So much integrity ought to be declared for every soul in the universe by

everyone with any knowledge of the truth of Being, that all who come to another for assistance would *want* to do justly and righteously, according to his ability, by the one who had helped him.

Sometimes the question is asked, "Is it right to make a charge at all for treatments?" This like many other questions under discussion depends.

If a practitioner advertises himself as able to make cures through a knowledge of spiritual law; if he assures the public in said advertisement that distance is no impediment in his work, and that no disease is incurable, it would seem that if he fails to make the promised cure, or at least benefit his patient in a marked degree, that it is not according to Principle to charge for the treatments for which this advertisement has induced patients to come to him.

If the patient is benefited the practitioner of course has a perfect right to expect the fee that was at first agreed upon. The law of compensation most certainly demands this.

Surely no one should advertise to do what he cannot accomplish. A promise of a speedy cure should never be made by a practitioner to

a patient, for the simple reason that one never knows what kind of soil the mentality of the patient is into which he is to sow his seed.

Some mentalities grasp and endeavor to embody truth teaching almost as soon as they hear the teaching announced. Others are very slow to receive it. A practitioner can never tell beforehand how this will be with his patient, therefore he should not promise to do more than to speak the true word to the best of his perception, realization, and knowledge. That being entirely understood between himself and patient, he most certainly should receive a fee, or remuneration of some kind, for the time spent on that particular patient.

Sometimes those in need of help go to those who do not advertise, or have not announced themselves as practitioners in any way, and ask their assistance. These people should most certainly be remunerated, for they have given time to the help of others which in all probability they had planned to use in another way. Certainly remuneration of some kind should be rendered to every one who gives his or her time in trying to assist any particular personality *when that assistance has been asked for.*

One has no more right to willfully appropriate the time of another than his money or any other of his belongings. The cultivation of integrity is a great character builder, and it can be applied in every act of our daily existence.

Each practitioner must decide for himself as to whether or not he will *charge* for the assistance which he renders humanity.

It is the sinners whom Christ Jesus comes to save so the Science of Being teaches us, and so we find that very often those most in need of help are not willing to pay for it. Why? Because they do not know the value of spiritual riches, and are not therefore willing to make any effort to obtain them or part with the material wealth which they have, because they believe it to be a real possession, the loss of which would be to them a calamity.

No one comes to a mental practitioner for assistance who has not a slight degree of faith, for faith is perception of and trust in the omnipotent Good. Certainly no practitioner or teacher of the Science of Being would refuse to help a fellow-man because of his lack of or unwillingness to pay money for the help received. Do we not owe everyone love and

kindness and friendship? And most of all, do we not owe it to those who need it most? "They that are whole need not a physician, but they that are sick." It would be at the peril of spiritual growth to any teacher or practitioner to refuse to teach Truth to any soul for monetary reasons. Whoever has been baptized with the Holy Ghost *loves* to speak the Truth both silently and audibly. Whoever has received this baptism gives willing service to humanity, and a willing server does not stop to bargain.

Every teacher and practitioner who understands somewhat of the nature of the soul knows that each individual living soul will evolve to where it will desire to repay every benefit it has ever received. Because it has freely received it will desire to freely give. "At the name of Jesus every knee must bow." Every mortal sense conception must yield up its beliefs and bend its error ways of thinking to the true way. Every lesser degree of consciousness must and will be swallowed up in the Jesus Christ degree of consciousness. Then wherefore need our hearts be troubled? Everyone will, because of the ceaseless working of

primal energy, do soon or late just what he ought to do regarding everyone and everything. Justice is omnipotent, and the laws of justice will prevail in each individual soul.

Is anyone afraid that he will not receive his own particular deserts for kindness rendered? He need not fear, for he will receive exactly what he deserves, for the Principle—Justice—is just what Its name implies. Sometime, somehow, and somewhere "our own will come to us." Did not Jesus say "Have *faith* in God?" Our work is the doing. The active nature of Omnipresence will return to each soul the result of its own deeds.

When we as souls develop to the place where we truly love the Good, and have no desire but to see the God likeness made manifest in the world, we will lose sight of our own personality and not care who does the good work so that it is only done by someone. Envy and jealousy will be melted from every heart that really loves to see Principle-God demonstrated.

Whoso is honestly willing to give God the glory of all good words is consciously attaining the realization that he is the image and likeness of God. This realization so far sur-

passes every other gift of God in glory and majesty, that the treasures of the whole world are not to be compared beside. "Blessed are the pure in heart: for they shall see God."

LESSON XII.

MANIFESTATION.

(Continued.)

A treatment is a strong health statement spoken mentally, or audibly, by one soul to another concerning the very reality and truth of its Being.

Mind is the one and only omnipresent Substance. The atmosphere is the physical representative of the omnipresent Substance, Mind.

The atmosphere is the medium for conveying sound whether the sound be audible to the physical ear or not.

Words spoken mentally can be carried by this medium and can reach and penetrate and impress another soul just as can words spoken audibly.

Sometimes a silent treatment is more beneficial to an undeveloped soul than an audible treatment would be, because when the words are not heard audibly they are not contradicted by the sense consciousness of the soul appealed to, but sink in and influence it without being combated, there to do their work.

Silent or mental treatments are the best for young children, for very sick people, and for those inclined to argue and combat Truth teaching, even though believing they desire to know Truth.

For the meek and lowly, for the one who honestly desires to know Truth and live it, audible teaching which will point the way for such an one to help himself is the best treatment. A wise practitioner knows how to make this discrimination when called to attend a patient.

It takes some students a long time to become fully convinced of the real nature of the word and its omnipotence to heal, for the healing is done by the use of the right word.

The work of understanding is to know the correct word which will appeal to each particular soul who applies for assistance. Because of a difference in soul development it may be that no two of your patients can be treated exactly alike even though in the belief of a like ailment.

Remember that a statement is a word. Paul said, "All the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thy-

self." When a messenger is sent to carry the word which one personality desires to dispatch to another, he does not only tell one word but he gives the message he was sent to deliver.

The truth of Being is the word which is sent to every living soul by the Lord God Almighty to proclaim to himself and to every other living soul.

When a personality does not perceive the truth of Being for himself, and therefore does not know what word to speak for the nourishment of his soul, he should apply to one who has understanding, and request him to suggest a word which he may faithfully use to open his understanding and cause light to shine in the dark places of his soul.

Do you ask if the healing and quickening power is in using the right word in the right place, notwithstanding by whom spoken? Yes, exactly that. But a right word spoken with its corresponding *feeling*, and vivified with love, has accelerated power over that word simply spoken in obedience.

It would scarcely be possible for anyone, even in great despondency, to read Beatrice Harraden's beautiful little story and not be

cheered and uplifted by the encouraging words of the parrot, who constantly spoke all through the time of direst poverty and trial, "Things will take a turn." And when finally the little girl and her dear old grandfather were adopted into a wealthy family, where all their needs were most bountifully provided, who could help brimming over with delight at the enthusiastic screaming of the parrot, "Things *'ave took* a turn."

The parrot was, of course, taught to say these words by the bird fancier who owned him to cheer and encourage the little girl to whom he was so devoted; but it is in reading *what the parrot said* that our own vibrations are raised, and we are encouraged to greater faith in the absolute Good, even though circumstances do seem to be arrayed against us.

If parrots were taught to talk truth instead of nonsense, they would display a greater amount of intelligence than they now do. "According to thy word be it unto thee" applies to every lesser nature in its degree, as well as to the human soul in its degree. If *healing* words were spoken through a phonograph they would

raise our vibrations just as the humorous things they say excite our mirth.

The correct word is mighty to do all things. Blessed are they who *understand* and *know* what word to speak.

Any and all words spoken into the mentality will, in the fullness of time, bear seed each after its own kind. He who knows the law of the word can tell from the experiences of himself and neighbors "all things that ever they did." This is not clairvoyance but understanding.

Because each word creates in the soul a realization of its full meaning, we can readily see that the way to grow into an understanding of all things is to affirm what Truth we do know, and *persist in affirming it*, without allowing doubts to creep in and interfere with our well doing (correct thinking) until realization of Truth is obtained.

We must not say all is dark to us concerning the Truth, and that we do *not* understand its statements. The "not" will put us more in the dark than ever. We must declare: "Because I am the child of God all knowledge and all wisdom is my birthright. By concentrating and meditating upon the truth of my Being I will

become more and more conscious that in my ideal Being I really have all things now; I really know all things now and have the possibility of doing all things. Realization of omniscience, omnipotence and omnipresence are a possibility of my consciousness."

"By thy *words* thou shalt be justified and by thy *words* thou shalt be condemned."

It is only by correct thinking and speaking on the part of those who know the law of the word that we will be able to form better future conditions for ourselves, and help our neighbors and humanity as a whole to better national conditions. All betterments for either community or nation must come through the faithful efforts of the Truth knowing and Truth speaking individuals in that community and nation.

Every true word that anyone speaks goes out into the general thought atmosphere and helps to leaven that entire atmosphere. Can anyone say, then, that he or she is of no account in the world? No, everyone who with a consecrated heart speaks true words, whether silently or audibly, is helping to save the whole world.

Every high and pure ideal that you conceive

and affirm is your "begotten son." Whosoever will believe in this ideal and aspire to manifest it will "not perish, but have everlasting life." You, the vicegerent of God, do not send your ideal word "into the world to condemn the world, but that the world through him (your word) might be saved."

Every healing word spoken for any soul goes out into the general thought atmosphere and helps to fertilize it, making it richer and purer and more wholesome. All souls absorb nourishment from this great omnipresent thought storehouse, therefore all souls are fed by that one who speaks true words.

How much greater we are than we realize we are! And we can be more useful than we now even dream that we can! "Go ye into all the world and preach the gospel to every creature" has a mighty import.

Anyone can now see that while a practitioner of mental methods can direct his thinking straight to the mentality of another, and infuse renewed health and strength into the soul or consciousness of that other, this assistance is not confined to the one under treatment alone, but goes out into the world on its mis-

sion of peace, helping all whose souls are ready to imbibe it.

Knowledge of true words is a holy trust. Power to speak them is a divine endowment.

Each soul can, *for a time*, until it has grown to the place where "woe is me if I preach not the gospel," choose whether or not he shall hide his talent—not use his power to think and speak truly—or whether he shall put it to use and increase it a hundred-fold.

No one who understands the sacredness of a true treatment would think of valuing it by dollars and cents. Money given to a practitioner or teacher, that his daily needs may be supplied without thought on his part, gives him that much more time and increased faith to continue to speak life-giving, spirit-invigorating words. "It is more blessed to give than to receive." If the one who receives assistance will give in return for what he has received *all will be blessed.*

You will find the following a helpful self-treatment: *My real Being is spiritual and ideal. I will honestly endeavor to keep my conscious thinking* FIXED *upon the possibilities of my ideal Being until it becomes my realization in "mind, body, and estate,' in thought, word, and deed.*

LESSON XIII.

MANIFESTATION.

(Continued.)

Did you ever notice children playing with a lighted stick and twirling it round and round so that it gave circles of fire; and how fixedly the children have kept their eyes fastened upon this tiny spark to the oblivion of everything else that is taking place around them?

This fixed attention is called "persistence of vision."

In just this way do certain personalities very often keep their mental eye fixed on old error beliefs, or ailments, with such persistency that they have no attention to give to any other ideas or to any true teaching.

If eyes are to be opened, ears to be unstopped, and bowels to be freed, one *must let go of old error beliefs.* Persistence of error mental vision darkens and clogs. Persistence of true mental vision lightens and frees.

Some error beliefs are tenaciously held to be true by an entire community or perhaps an en-

tire nation. The facts concerning this belief are never questioned. When any one individual, perceiving the *truth* concerning it, asserts a contrary statement to that generally accepted, does he not throw a bomb of mental dynamite into this community? The people are either startled, and denounce him as a "pestilent fellow," or else they consider him a "crank," not worthy of their attention.

But if he really possesses an understanding of Truth he will, soon or late, provided he lives the life of a disciple of Truth, be the means of teaching many how to change their way of thinking and bring to themselves a consciousness of health, of joy, and a truer conception of living than they ever before had imagined.

The sooner we become convinced of the fact of mental causation, the sooner we will know how to go to work intelligently to better our health and our affairs. After physical scientists exhaust all causes of conditions down through disease germ and atom they are puzzled to discover where disease germ and atom originated. They have always been obliged

to report, after their most diligent research, the real cause to be invisible.

We students of the Science of Being know that the cause of all external and physical conditions is in the soul's manner of usage of the thinking power; and since all thinking objectifies in shape, that atoms and disease germs are projections first in the invisible thought world in the *form* of ideas, and then in representative objective *shapes* in the physical world.

Those scientists who persist year after year and generation after generation in studying physical causation are afflicted with "persistence of vision." They inherit it, then they persist in it and entail it on their students. They have discovered many things up to a certain point, but when they have reached the point of origin then they have been obliged to stop.

They will, in some way, soon or late, have their attention turned from things material to things spiritual. Then the scales will fall from their eyes, and they will be able to perceive mental causation. And then what mighty strides their nation and the entire world will make in knowledge of absolute Truth.

The primal or most remote origin of all things is God—Spirit. The power of God is Thought, which is the primal energy of the universe. God expresses Itself in Man, the Spiritual Being. Person and all physical and material things are *shapes* which *represent* something in the nature of Man, and which are projected into visibility because of Man's power to think.

While the physical organism, or person, is a result of Man's power to think, the condition and circumstances of the person are caused by the *use* which the soul makes of Man's thinking power.

Every physical good or ill condition is directly caused by somebody's use or misuse of the thinking power. It is not necessarily the sick person's own error thinking which has thrown the immediate picture of illness upon his consciousness, but it may be the error thinking of others infused into this more negative mentality.

It is the *use* which souls make of the thinking power which produce or unmake and dissipate all visible outpicturings, or what we term physical conditions. We can make these con-

ditions for ourselves or we may allow others to make them for us.

Here we can see the necessity of doing voluntary, determined and persistent correct individual thinking that we may not be made sick by our own error thinking, and that our mentalities may not be in a negative, passive condition, ready to be taken possession of and used by every ignorant and unscrupulous personality that desires to use us.

If we desire to realize and manifest health, peace, and pleasant environment, we must do conscious, determined, active, correct, individual thinking.

The soul needs and must have nutritious food as well as the body. Unless one nourishes the consciousness with true words daily, his soul is in the peculiar condition to imbibe poisonous food from unenlightened mentalities.

Transference of thought is a fact. Let us see to it that the thoughts which go out from us are of the kind which will be for the betterment of all whom they strike.

Let the affirmation—*every one in his real Being is the perfect ideal of God-Mind*—be the image

upon which we fasten our "persistence of vision." Thus will we be helping all mankind to a realization of that eternal and indestructible ideal which is the image of God forever.

LESSON XIV.

MANIFESTATION.

(Continued.)

Although one may be ever so sick or deformed *it is possible* for him to think true thoughts concerning his perfect, ideal Being with such "persistence of vision" that he can, little by little, undermine and misplace the illness and deformity in his imagination, and by degrees cause a healthy and perfect body to be surely built.

Since everything is first made in the invisible before it appears as a visible object to the sense sight, the healthful and symmetrical body will first be built in the invisible before its visible picture body will objectify. The power of persistent true thinking is omnipotent. Nothing from without can cause to cease the activity which it sets going in the direction of health and perfection. Any soul who persistently thinks healthful thoughts will, *in the fullness of time*, manifest health just as surely as the day follows the night, because law is law. In re-

alizing this we perceive that we are gifted with powers and privileges which it becomes our greatest pleasure to joyously use.

It is possible for personalities to be very helpful to one another while yet in a very limited degree of understanding, for any true statement spoken into another mentality will help that other soul whether the speaker really understands the statement or not.

We must awaken to the fact that every thought which we have of another is a treatment administered to him, hence the necessity of the strictest integrity in thinking of others as we would wish them to think of us.

Little children often do beautiful healing. Their loving little hearts desire to help, and their faith is warm. These qualities are reflected by the soul to whom they are speaking. The vibrations of the one imbibing them are raised and lo! he is cured!

All vibration is primarily caused by a quality of thinking. Incorrect thinking, dishonest, impure, envious, jealous, and selfish thinking produces a very low rate of vibration. This will ultimately cause disease either of "mind, body or estate," and perhaps of all three at once.

Cannot we see the necessity of choosing only the pure in heart when we desire some one to treat us? Steadfast, correct, honest, pure, kind, loving and healthful thinking steadily raises the vibrations, and will ultimate in a consciousness of health, peace and prosperity.

If you want to assure yourself of this, repeat for five minutes, throwing all the strength of your *feeling* into the words, *I want everyone in all the world to be blessed.* See how peaceful, yet how exhilarated and happy you will grow to feel! Your vibrations will rise higher and higher with each heartfelt repetition.

Were you to continue this for days and weeks and months, you would bring showers of blessings down upon your own head, for, as we give so do we receive, with good measure pressed down and running over.

Suppose instead you should vehemently say for five minutes, "I *hate* everyone in all the world." You can certainly perceive, without trying the experiment, that this would throw you into a very unhappy and unhealthful mental state, which would immediately affect you physically, and from which it might take you days to recover. It would not only have this

effect upon yourself, but your error words going out into the general thought atmosphere would strike other mentalities negative enough to be influenced by your words. Those in whom hatred had been already kindled would have this feeling intensified within them, and might do some deed which would have remained undone had not your positive, intense thought strengthened this quality of feeling in that other susceptible soul.

Now can you perceive something of the responsibility which accompanies a knowledge of the inevitable result of the correct or incorrect use of the thinking power? Can you not also see why as soon as any soul perceives this law, he feels it incumbent upon him to teach it to everyone, everywhere, who will listen to him.

Thoughts are transferred from one mentality to another that is more negative, where they produce results like unto the quality of the thought projected. Is not one wise, then, to learn the correct way to think, so that this correct use of the thinking power will render us proof against all error suggestions which are directed toward us, and also enable us to help everyone else? This latter we must do because

we are our brother's keeper. The strong must protect the weak. This work is all done much more effectually by practice within the secrecy of one's soul than by precepts from the pen or from the rostrum.

Those who do correct thinking in secret will have the open reward of manifesting health, happiness, peace and bounty of all good things. The pure in heart will be rewarded by seeing God, by attaining a clear perception, understanding, realization and knowledge of all that God-Principle—God-Love—is, all that It does, and all that is possible to Its image and likeness, with individual understanding and power of attainment.

Because God is Love, and because Man in his ideal Being is the expression of God, it is not to be wondered at that with the first glimpse which any one soul attains of the true nature of his own perfect Being that he immediately desires to help his fellow-men to better health, to a knowledge of how to obtain proper sustenance and comforts, and to an individual knowledge of the truth of Being.

How many right among our own acquaintances in their first enthusiasm of perceiving

Truth give up all secular employments to launch into the work of helping the sick, the poor, the sorrowful out of their bondage to fleshly and ignorant sense beliefs. Some of these workers have remained true and steadfast these many years. Others have proven that the true word which fell into their mentalities, their souls, was but seed sown by the wayside, and as they had no *root*, no real understanding, when the temptations of the world assailed them they became faint-hearted, and dropped out of the ranks of Truth's workers.

The fact is, no one really has an understanding of Truth unless he realizes himself to have the courage and willingness to *live* the *life* of a disciple of Truth to the best of his understanding *in spite of all appearances*, and with a never-ceasing aspiration to know more of Truth, and live more truly day in and day out, through all eternity. The life of a disciple of Truth is lived by faithfulness *one moment at a time;* by being loving and merciful and compassionate and kind to every one of whom we think and with whom we come in contact; by declaring the truth of Being for each individual living soul; by doing daily that which comes to us to

do to the very best of our ability; by being wise, happy, courageous children of God. Thus are we individually building the Christ character.

He who is about his Father's business takes no more note of time than is necessary for practical purposes. He trains himself to simply love and live and do, constantly aiming to realize more and more of the eternal truth of omnipotent and omnipresent God.

Time hangs heavy on the hands of the ignorant. There veritably is no time to him who has become acquainted with his God-derived Being. "Through all eternity I am the child of God" should be our individual thought daily.

LESSON XV.

MANIFESTATION.

(Continued.)

Since Health is one of the aspects of God, and one of the God-derived attributes of original ideal Man, we see that it must also become a manifestation of soul on and through personal representative man, for God's already perfect work in the ideal to be glorified. To the degree that any soul recognizes and realizes the truth of his real Being, to that degree he will make it manifest in the external.

To seek for health as a material possession or attainment is not a divine aspiration. To aspire to make the created of God manifest in the world is to seek to attain health from a divine standpoint.

There are many very worldly-minded people who are apparently in the enjoyment of most excellent physical health. But their health is not to them an assured fact throughout eternity. The most robust of this class will acknowledge his health to be but a temporary fact. He

does not know what day he may be stricken with a fever or seized with a chill.

He may live next door to a student of the Truth. The latter may have been an invalid for years. Though he may now be an earnest, ardent student of Truth, he may not yet be manifesting anything like the perfect health which his worldly neighbor is manifesting, for he is now but learning to *establish* his consciousness of health. He is learning to divest himself of a belief in sickness and to attain a knowledge of the reality of health. This is a process in thinking. With every true affirmation which he makes, whether in his inmost thinking or with his audible word, he is building, little by little, the new body which must of necessity be erected first in the world of imagination before its visible representative can appear.

As his neighbor approaches the end of his *belief* of health our Truth student is gradually but steadily increasing in his *knowledge*, not only of the reality, but of the eternity of health.

Let these two live side by side for twenty-five years, and in all probability the first state of affairs will be reversed. By that time the materially-minded man might be beginning to think

old age not far distant; that it must of necessity be accompanied by decrepitude; that failing health, strength, sight, and hearing will be his lot soon or late.

On the other hand the student of Truth has built up his health to where it is now on a sure footing. He has proven to himself that a realization of health, which the Science of Being logically teaches him would be his in the fullness of time, is a process in consciousness, gained only by ever increasing aspiration and constant unceasing effort in thinking and speaking true words. Our perception of perfect health as a possibility urges us to persistency and steadfastness in true speaking.

Every soul, with any understanding of the true nature of man, perceives that the physical organism should never be unreluctantly put off, or in other words, no one should pass through the experience called death *as a result of disease.*

Disease in all of its phases is a result of sin. If disease is an error or mistaken belief, so is the belief of death an error.

Every soul will gradually learn to keep his physical organism just as long as he needs it for practical purposes in working out his life

problem during this particular phase of existence. He will then lay it down because he no longer has need of it or use for it, just as an overcoat is discarded when the beautiful spring weather arrives.

We need not fear death nor try to ward it off. All that we need to do is to become more and more steadfast in daily and hourly correct thinking. This will bring the desirable in experience, and will tend to the prolongation of the consciousness of living more than any other elixir that ever has or ever will be discovered.

There is one denial which no soul ought to allow a single day to pass without making, clearly and definitely at least once, for the sake of himself and every other living soul; it is this: "There is no life, substance, intelligence, sensation or causation in matter," followed by the affirmation, "Spirit is the one and only Life. Spirit is the one and only Substance. Spirit is the one and only Intelligence. All sensation is in consciousness or soul. The soul's correct use or misuse of the thinking power is the causation of true or error conditions."

This will, little by little, disabuse the mental-

ity—the soul—of error beliefs, and establish it in a perception of what is true.

To deny is to contradict. In the Science of Being when we make a denial we declare a truth logically perceived against a fact of appearances according to what our sense sight says is true. We contradict a temporary fact by a statement of eternal Truth. Every true affirmation includes a contradiction of error sense beliefs. Some one has said: "All error flourishes until destroyed by denial. Lies wait and cry earnestly for extinction."

The testimony of the senses is nearly always an error conception of the soul. The senses are really faculties of our spiritual Being which the soul has not yet learned to correctly use.

Because of ignorance of spiritual things, as living souls we have misused our senses and taught them to touch, taste, smell, see, and hear what we call material or physical things, instead of teaching them the evanescence of matter and the substantiality of spiritual things only. When we learn to touch, taste, smell, see, and hear only true ideas—God ideals—we will then be able to depend upon what our senses tell us.

Logic clearly shows us that disease never did nor never can *originate* in a physical organism. All causation is mental. By the way we *use* the thinking power we are constantly and continually causing something to be made manifest.

What the world calls matter cannot cause anything to grow, because it contains no life, substance, nor intelligence. What is called matter is only shapes, composed of infinitesimal shapes held in place by the soul's use of the omnipresent Life-Force, which is Thought-Force, as we have previously discovered. All physical matter is but shape permeated and acted upon by universal soul. Universal soul is the sum—the grand total—of all individual souls. It must therefore be that the physical outpicturing and condition of each planet is in exact correspondence to the way its inhabitants *as a collective whole think*. After souls begin to individualize their thinking, measuring it after the pattern of the divine idea, physical matter becomes to them less and less substantial, and spiritual things as eternal verities become a corresponding realization in consciousness.

The physical organism is a shape which is

representative in the world of spiritual Man—God's Ideal. As shape it is composed, broadly, of bones, blood, and flesh. These in turn are composed of corpuscles—which are simply shapes—tissue and muscle, which are still other kinds of shapes. Each one of these infinitesimal shapes is composed of atoms which are projections from the thinking nature of Man.

The *Youth's Companion* gave an illustration of this some time ago which it may be helpful to cite:

Two or three young men who were visiting in Washington city recently, went into the National Museum. Passing a cabinet they glanced at the label on it, on which were the words, "The body of a man weighing one hundred and fifty-four pounds."

"Where is the man?" one of the young men asked.

No one answered him. In the cabinet were arranged an odd assemblage of heterogeneous articles. Among them were two large jars of water, also jars containing different kinds of fats; other jars in which were phosphate of lime, carbonate of lime, a few ounces each of sugar, potassium, sodium, gelatine, and other chemicals.

Another section held a row of clear glass jars

filled with gases—hydrogen, nitrogen, and oxygen; a square lump of coal, and more bottles separately labeled phosphorus, calcium, magnesium, potassium. In a little jar was a fraction of an ounce of iron, and near by was a lump of ill-smelling brimstone.

The materials in these cabinets are given in exact proportions as combined in an ordinary man.

"It is very curious and interesting so far as it goes," said one of the young men. "But where are the retorts and tubes, and the fire, and the chemist?"

The young men stood silent, staring at what seemed to them a gruesome assortment of carbon and sugar and gas and iron with a certain awe and disgust.

"And that is what I am made of?" one of them said. "That is all that goes to make—*me?*"

"That is all," said a bystander, smiling, and walked on.

But the young men did not smile. The cabinets had set before each of them, for the first time probably, the awful problem of his own being.

"If that is all that is needed," said one, "so much gas, so much lime, so much iron, we should all be exactly alike. There is something more which they cannot put into cabinets."

"Yes," said another under his breath, "that added by the unseen Power, who puts into these senseless elements that which makes man a living soul."

They stood a moment, and then passed on in silence. To each of them his own soul and his God had suddenly become real, before these cabinets, filled with all the essentials for the making of a man—but one.

All shape is *acted upon* by the way in which we think. Shape *as shape* is a result of the thinking nature of Man. The *condition* of shapes is caused by the way the soul has used *the thinking power*. It is the soul which either keeps the infinitesimal shapes in harmonious order or misplaces them in superfluous excrescence or diseased conditions.

Suppose one has done thinking of such a quality as to cause a large, hard tumor to appear. Is there not a contradictory kind of thinking which will cause it to disappear, to melt away from his sense sight? When it does disappear in that way where has it gone?

As errors have no real existence, but are only false sense impressions, they do not go anywhere. As long as we continue to hold a false sense impression, the false appearance will con-

tinue. When we change our false sense impression to a perception of what is really true, and *dwell* upon it in our thinking, the error appearance will fade away.

Suppose you visit a picture gallery, you are charmed with a scene from nature. Woods, grass, running water, blue sky, and flying birds take you off into the fields far away from the busy city; you smell the woods and the fresh green grass. The ripple of the running water makes music in your ears. The exquisite tints of the sky hold you spellbound, and the birds seem to you to be live things.

After awhile you recall yourself and remember that there are other pictures, and you pass on to the next. Here you have giant mountains rising high in the distance, verdure at their base, their peaks snow-capped. In the foreground a river is spanned by a bridge—it is a splendid piece of architecture, with its abutments of massive stone and its spans of steel.

The next picture is a group of funny fat monks, every one of whom must weigh at least two hundred pounds, having a jolly good time together.

Next you come to some starving *reconcentra-*

dos of Cuba. The suffering depicted on their faces, their extreme emaciation, the horror and pity of it all make you shudder and perhaps cry with sympathy. Why is all this?

You have simply been looking at four pieces of canvas on which the several artists had pictured their own quality and kind of thinking. Each picture appealed to your senses in a different manner from any of the others, because you have been so educated in your manner of thinking that you are able to sympathize with each separate artist regarding his individual thought creations and to even feel his emotions.

You smelled fragrant trees where there were none. You heard running water where there was no water. You watched the movements of live birds where they had no existence. You saw great mountains and solid masonry where there was but a piece of thin canvas; fat men and skeletons behind which the canvas was of equal thickness.

We put upon our physical organisms the kind and quality of mental pictures just as the artists outpicture upon the canvas *the ideas* which they have been holding.

As a race we are established in our beliefs

of the substance and substantiality of matter. The more fixed we are in that belief the longer will it take to rid ourselves of our pictures of tumors, cancers, etc. The more quickly we rid ourselves of the belief of the substantiality of matter the sooner will we help to wipe these diseases off the boards of humanity.

We can, if we will so train ourselves, learn to cease looking at error pictures in the flesh with our eyes of sense, and learn to perceive the truths of Eternal Spirit with our eyes of soul.

Hitherto we have never supposed we were doing wrong to think and speak of disease and suffering, simply because it is a custom with us as a race so to do, for custom licenses all things. In America it is not wrong for a woman and a man to shake hands, while in India the woman who offers her hand to a man is positively indecent, and all native beholders are shocked—simply because it is against their established custom.

Whoever enters upon the service of Truth must go entirely contrary to established customs in his thinking. When the world thinks disease he must think health; when it thinks death he must think eternal life; when it thinks

poverty and sorrow he must think bounty and joy. We must be "a peculiar people; that we may shew forth the praises of him who hath called us out of darkness into his marvelous light."

Suggest the following to yourself:

I, in my real Being, am not material. I am the thought creation of Infinite Mind; spiritual and ideal. As such I am pure, perfect, healthy, loving, and harmonious through and through. By constantly meditating upon what I am I will become like it in my consciousness. Divine patience and perseverance will help me to become a Christ.

LESSON XVI.

SOUL-HEALING

To realize health is to realize peace. Unless a soul is in a calm, peaceful, and joyous state it is not in a healthy condition. To heal is, therefore, to eradicate all beliefs which cause an outpicturing of inharmony from the consciousness. It is at first difficult to do this while one is passing through all sorts of bitter experiences, *the results of past error beliefs,* but the Science of Being teaches us how to relegate all bitter experiences to their true nothingness. It teaches how we may put them entirely out of our consciousness.

Inharmony in consciousness is caused by beliefs in sickness, pain, ignorance, poverty, sin, sorrow, and death as verities. But as these, nor trials of any sort, do not manifest God, we must rid ourselves of them as quickly as possible if we desire to realize health. Whatever does not manifest God is not good, and what is not good does not belong to the child of God.

All souls passing through the different phases of development, from the Adam degree of sense consciousness to the Jesus degree of consciousness which realizes Absolute Truth, have had heretofore many hard and bitter experiences. But it was to save mankind *from* these bitter experiences that Jesus, the enlightened one, taught the gospel of Love, and persistently declared, in various ways, that any soul who will gain an understanding and realization of man's true Being will find his "yoke easy and his burden light." To be in ignorance of Truth is to suffer grievous experiences. But to be obedient to the Christ teaching is to find the strait and easy way. The Christ way is the intelligent love method which lightens all labor and melts away all obstacles. Any soul who continues in travail and labor over trials and ill health has not yet come into the fullness of the Christ method.

The Science of Being is the would-be Savior of this day and age. Its message to every heart and soul is, "Let not your heart be troubled; ye believe in God, believe also in me." And everyone who has come into a perception, and even a slight understanding, of this marvelous

Science feels himself impelled, even though but half consciously, to declare what this Science teaches him regarding the Absoluteness of God and the very good generic nature of Man, the Lord, that changeless Being which is the divine reality of every human soul. The Lord is the eternal Expression of the changeless and absolute God. It is the perfect Ideal of God-Mind.

Because God is that Mind which is Absolute Perfection through all eternity the Ideal of that Mind must be eternally perfect. Because it is Perfection's Ideal it must be entirely harmonious, whole, and complete. In every nature, in every faculty, in every power, in every organ, in every function as the Ideal of God-Mind It is perfect. It is not lacking in any particular.

Since God-Mind does not change, but holds this Ideal through all eternity, no change can possibly come to Ideal Man, the Lord, because his sustaining Cause keeps him forever just what he is. What universal Man, the Lord, eternally is must be made manifest by means of every individual living soul. God-Mind is the creator of Man. The creative power of God must be the ceaselessly active power, because God-Mind is eternally ceaseless. Ideal

Man is the already created of God-Mind; but since the creative power is ceaselessly active It is still working, and must therefore produce further results. Though Ideal Man is already finished and complete, the creative power still works in and through him, forcing each individual human soul which emanates from Ideal Man to gradually create an ideal of its real self which shall correspond to the God Ideal. When this has been accomplished the soul will have attained a consciousness of health, for the God Ideal is the healthful reality of every human soul.

"Our wishes, it is said, do
Measure just our capabilities."

It would not be possible for any soul to formulate and wish to attain any ideal, unless by the proper culture he were capable of so doing. The conception of every pure idea is forced, or caused, or fathered, by the creative power of God. The soul can appropriate and can continue to use this power until it has risen in conscious attainment to the level of its Ideal. As soon as any soul perceives the true nature of Man as the perfect Ideal of God-Mind, to that soul "the acceptable year of the Lord" has been preached.

Man, the Ideal of God-Mind, is that omniscient One which eternally expresses omnipotent God. He is spiritual in substance and Being. He is therefore not material in any sense whatever. He is altogether wise; no ignorance belongs to him ever. His power to think expresses God-power, and it is through the use of his power to think that God-force is made manifest.

As the Ideal of God-Mind Man is healthy through and through in every department of his Being, in his every nature, faculty, organ, function, sense, and atom. This perfection the creative power of God is working to make manifest to every human soul.

The human soul is a product of the evolution of all lesser degrees of soul. Remember our definition of soul: It is that consciousness which gradually and increasingly realizes the truth and reality of Man's Ideal Being.

Soul or consciousness *uses* Man's God-derived powers to perceive, to understand, to realize, and to positively know, without the shadow of a doubt, what Man is, and consequently what Man's cause, God-Mind, is. In the earliest degrees of soul development it does not recognize

that it is possessed of these powers; it consequently does not use them; but as the process of development continues the soul awakens by degrees to a perception of what it is and what it can do, and why it is what it is, and therefore whence its powers and possibilities.

During this process of development the soul is coming, even though unconsciously, into a perception that there ought to be, and surely must be, a *science* which, if understood, would explain the why and wherefore of all things.

From the beginning of history, as particular souls have evolved, this science has been partially stated and formulated, added to, improved and improved again and again, until now it has reached the approximately complete stage of today. It is now so nearly perfected as to lead any soul who will study it with both head and heart into the kingdom of heaven here and now. He who really gained an understanding of his Being declared: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty them that

are bruised. To preach the acceptable year of the Lord."

The words of that developed soul, Jesus Christ, seem to imply, do they not, that it is not necessary to be poor, to be broken-hearted, to be in captivity, to be blind and bruised? And does he not imply that when this is the case it is because the souls thus suffering are in ignorance of the gospel? He does not in any way anywhere say that poverty, sickness, sorrow, ignorance, and death are good. In many ways he says they are not good, and he teaches all inquiring souls how to overcome and cure them.

The affirmation, "Nothing but the good is true," cannot be made too often. What is good? That which makes manifest the Absolute Good. The Absolute Good is the Principle, which is Bounty of all good. It is Life, Spirit-Substance, Intelligence, Love, Health, Strength, Joy, Peace, Understanding, Knowledge, Wisdom, etc. The so-called evil is the absence to our consciousness of these eternal verities of Being. The Good is eternal, indestructible, and inexhaustible. It is always ready for us as souls to recognize It, claim Its Presence and Power, and to manifest It.

The not-good, the evil, is not a power, nor a presence. It is simply our own lack of perception of that which Is—the changeless and omnipresent Good.

Our perception of the Good becomes clearer and clearer the more we meditate upon It and declare Its Presence. Our lack of perception becomes more and more dense the more we claim the reality of the imaginary power, evil. If Good is the only Power and Presence, there cannot be any other power and presence. We, as ignorant souls, have made the seeming power evil by our mode of incorrect thinking. We can, as intelligent souls, unmake the evil by another mode, that of correct thinking.

Every exponent of the Science of Being, those who preceded Jesus of Nazareth and those who have followed him, has taught that the soul's experiences are caused and his environments built by the way the soul has in former days used Man's power to think. Their teaching has been based upon their perception of the reliability of Thought-force to act in whatever direction it is set in motion. Bitter experiences are therefore caused by incorrect thinking. Bitter experiences, then, cannot log-

ically be called good, although this claim is sometimes made. As a corrupt tree cannot bring forth good fruit, neither can error words cause good experiences. Bitter experiences are therefore not good in any sense of the word, and since they are not good in themselves no good comes from them. Good comes from Good. Error comes from error. The Good is eternal. The error is temporary; it only continues while the soul is passing through a certain stage or degree of development.

The bitter experiences of sickness, sorrow and poverty cannot help any soul into a knowledge of Truth or a realization of peace any more than the mistakes made in working our mathematical problems help us to gain a knowledge of mathematics. The truth and reliability of the science of mathematics are impressed upon us only as we understand how to obey its rules, and thus solve our problems successfully. When our problems are not correctly solved, it is because we are lacking in understanding of how to apply the rules, therefore instead of walking and working in the light of understanding we are still in mental darkness. We do not work out of mental darkness except by

obedience to the rules of the principle, which obedience will some day bring to us the flash of understanding which will enable us to correctly solve difficult problems.

Now could one say that he gained understanding because of his previous mental darkness, and as a result of it? No, certainly not. He gained understanding because of obedience to Truth. He perceived that the mental darkness was *not* good, therefore he persistently worked himself out of it.

Neither can the bitter experiences of sickness, sorrow and poverty prevent our ultimately gaining a knowledge of Truth and a realization of peace. *In spite of them* we will grow and learn, develop and realize. Why? Because of the ceaseless activity of the creative Power which works unremittingly in every human soul until It leads, guides, directs, and teaches the soul to form a correct idea of what it is in its true Being.

Do you ask, "Have all the suffering and sorrow which the human race has undergone done nothing for its spiritual enlightenment? Have they brought no lessons which have been valuable to the race individually and collectively?

Suffering and sorrow of any and every kind do nothing for the soul except to impede its progress into realization and knowledge of absolute Truth.

Suppose you take the train at Chicago for San Francisco. You seat yourself in your handsome Pullman, with every reason to expect a comfortable four days' journey, at which time you will arrive at your destination according to the railway schedule. But suppose the first night out your engine breaks? You of course are delayed until a new engine is brought from the next supply station. The second night an axle of your car breaks. You are aroused from your slumbers; you must arise, dress, take your belongings, scramble into another car, perhaps be obliged to take an upper berth or share one with a stranger, and you start on your journey again much less comfortably situated than when you left Chicago. Perhaps the third night you have a collision. Your train is wrecked, you suffer some fractured bones, you are carried to a near-by house, and there obliged to remain for six weeks before you are able to proceed on your journey. Finally you do start again, and really do arrive at San Francisco. How much of an

aid to you in reaching this destination were your experiences, any? No, they only impeded your progress; but you reached there *in spite of them*, because you started for San Francisco and *never gave up the idea of reaching that point*, your many uncomfortable experiences notwithstanding.

Now you may say, perhaps, "Oh, but my experiences were helpful to me. They taught me patience. They taught me hope. They led me to see the omnipotence of the Good. I thank God for my experiences. They were very bitter while I was passing through them, but I am now glad I had them, every one, for they taught me very valuable lessons." Indeed, no; they did not! When you say they did, you are doing the most illogical thing in the world—judging according to *appearances* and not according to pure reason. You say your "experiences taught you patience." Well, why then did they not teach that fellow-traveler in your adjoining section patience? He fussed and complained and scolded and found fault during the whole blessed six weeks of his confinement. The experience which taught you patience taught him impatience then. If

that is the case experience is not to be counted on as to what fruits it will bring forth in a soul.

The fact is, your soul had evolved to the degree of development where you either consciously or subconsciously had gained a perception of the truth of Being. This perception of Truth caused you to be patient and hopeful, and taught you that the Good is the one and only omnipotent Power which no seeming or temporary evil can overcome. Your fellow-traveler did not have this perception, therefore he will not have the realization of patience, hope, and omnipotence of Good that you have until his soul has expanded to the same degree of development that yours has. You can see, then, that the spirit of Truth is your teacher instead of the experiences through which you passed.

Some personalities have the same experiences for years and years, but they learn nothing from them; they go on committing the same deeds, sowing the same indiscretions, and remaining in the same weaknesses. While another, after falling into simply one indiscretion, will have his eyes opened to the fact of its inability to give satisfaction, and immediately he will turn

to the path of rectitude. This again shows us that experiences do not teach anything, but that all improvement comes from the soul's development and aspiration, and all failure to improve, because the soul has not yet awakened, and not yet begun to aspire for better and higher things.

Years of experience on a sick bed do not teach anyone how to attain health. Health is attained by turning the thoughts from the present consciousness of sickness to the eternal reality of Principle—Health—and steadfastly declaring Its presence.

If a little child were taught, beginning with its first lisping and earliest forming of ideas and ideals, to constantly affirm health, strength, and perfection, he need never go through the usual child's experiences of sickness and disease.

You who say your sickness was good because from it and through it you found health and Truth are judging according to appearances, and are very illogical in your reasoning. If sickness is good, or if any good comes from it, then we ought all of us to want to be sick, and we ought to try to keep each other sick;

and if sickness is good Jesus is not a helper of humanity at all, but his teaching hinders the soul in its progress, because from first to last he taught the nothingness of sickness and how to attain health. If sickness is good, and if it teaches us Truth, then to be logical the sicker the race can become the better. If poverty is good the poorer anyone is the better. Emerson says: "Our eyes are holden that we cannot see things that stare us in the face until the hour arrives when the mind is ripened; then we behold them, and the time when we saw them not is like a dream."

A woman said to me lately: "My sickness was *good* because it brought my husband into the Truth." What logic! If it takes a sick wife to bring a husband into the Truth, then it would seem as though it were the bounden duty of every woman whose husband is not in the Truth to fall sick, and if this proceeding is to bring him into the Truth it is to be presumed that the more violently ill she becomes the more expeditiously he will lay hold onto the Truth. But about the time that this woman was rejoicing over her past long illness two other women confided in me, both of whom were in a less

thankful frame of mind. One said: "If I could only give my husband some evidence that the Truth is doing something for me I might induce him to look into it; but because I have to go on year after year wearing glasses he only laughs at me." The other said: "When I first avowed this Truth, and told my husband about it, he was delighted. We felt richer than if we had discovered a gold mine. The thought of having found something that would always keep us well and strong made us renew our youth, and we had the six happiest years of our life when, suddenly, without a moment's warning I was taken with that frightful illness, and my husband was nearly distracted at seeing me suffer so. Ever since then he has given up the Truth. I cannot get him to go near a lecture or read a book on the subject, and he cannot understand why I ever want to hear the teaching again."

These last two reports are really not so very encouraging as to what a sick spell on the part of a wife will do, are they? The fact is that no man since the beginning of time ever has or ever will come into the Truth *because of* an illness on the part of his wife. Many a man

has accepted, and will continue to accept the Truth *in spite* of their wives' illness when *their own souls* have developed to the place where they can perceive the Truth, and until they do come to this place, though one should be raised from the dead by the spoken word of Truth they would not, *because they could not*, be convinced. Any attempt to force open a puppy dog's eyes to *make* him see but proves your mistaken zeal. Can we not trust the Holy Spirit (the Primal Energy of Divine Mind), which works unceasingly in every human soul, to arouse that soul when it is evolved to *just the right place*, and to gently, though surely, cause it to desire to coöperate with the eternal Creative Power, and set up within its own imagination an ideal of its God-derived Being which with all his heart he will strive to realize? No soul in all the world, or in the entire universe of worlds, can escape experiencing that moment of the immaculate conception of a pure ideal. Why? *Because God Principle is no respecter of persons.* When Its activity—Primal Energy—has led and directed the unconscious soul to the place where it is quickened by the Holy Spirit, nothing can deter that soul ever

from increasing in self-conscious knowledge of what its Being is and what its God is, therefore, troubled hearts, cease anxiety about your loved ones, and "let patience have her perfect work" within your own soul.

It is because sickness is *not* good that we try to outgrow it in our own consciousness, and teach others how to outgrow it also. It is because poverty, sorrow, and belief in death are not good that we try to outgrow them by declaring the reality and omnipresence of the Good till our consciousness is filled with this realization. "Greater love hath no man than this, that a man lay down his life for his friends." No greater love can ever fill our hearts than that which impells us to give our entire life, every day and hour, to declaring the omnipresence and the *now*ness of the Good for all humanity. When our own consciousness shall become filled with this Truth it will radiate from us and all who associate with us will be helped by us.

God is the same changeless Principle through all eternity. At every stage of the soul's development it is told that if it will look to Principle, and be obedient to It, all will be well.

Bitter experiences come from believing and dwelling in thought upon that which is the opposite of Principle. Under the Old Testament description of the development of the soul we suffer in the bitter experience way, but under the more enlightened teaching of the New Testament Gospel we are led to perceive the *nothingness* and *uselessness* of bitter and hard experiences. You might as well say that because you learned to read by the hard, dry way of memorizing the alphabet and learning to spell syllable by syllable, that your children must not and cannot learn by the easier and more interesting methods of today.

Because Abraham Lincoln had to study by the light of the log fire, is not any reason why his son and grandson may not enjoy the gas and electric light of today. If this idea were held to, where would there be any progress of any sort for our race?

God is changeless Divine Principle through all eternity, so science declares. Divine Principle is Life, Love, Spirit-Substance, Intelligence, Mind. Divine Principle expresses Itself in Its own Idea, which is the living, loving, spiritual, intelligent ideal Man, which through

all eternity has substantial Being in God-Mind.

If Divine Principle cannot change Its Ideal does not change. Any idea remains the same as long as it is sustained by the mentality which conceives it.

It is very easy to see that no bitter experiences are possible to God, the Principle, or to ideal Man, the Expression of the Principle. Both are fixed and changeless through all eternity. No contrasts of elation and depression, joy or sorrow, sickness and health, knowledge and ignorance are possible to them. Each is exactly just what it is through all eternity. God is the Principle-Joy, the Principle-Health, which Principle ideal Man expresses. Neither God nor ideal Man experiences anything of sorrow or sickness any more than the principle mathematics or its ideal unit makes mistakes or miscalculations.

Conscious knowledge of Principle belongs to the human soul, that active thinker which uses all the faculties and powers of ideal Man, and through whom ideal Man must and will be made manifest.

Before the soul has attained conscious realization of its own ideal Being and its sustaining

Principle it is undeveloped. Soul develops by degrees. There is always more Truth of which it may become conscious. There is always more involved within the natures of God and ideal Man of which the soul may gain understanding.

There is but the one way by which ideal Man and Principle—God—can become manifest in the world, and that is through the process of soul evolution. Man is already created perfect in the God-Mind. Man is God's image. But of what profit or *use* would this work of God be if it were not to be made manifest to the understanding of the human race? The ceaseless creative Power compels the God-Image to be conceived in every human soul, and the God-likeness is to be made manifest by means of the loving obedience of every human soul. Soul manifests its degree of understanding through physical person.

Now if soul is to manifest and bring forth God-likeness it must attain a realization of what God is as changeless eternal Life. It must secure the feeling of divine, impersonal, unchangeable love. It must achieve a sure knowledge of the absoluteness and omnipresence of

the Good. In this realization there would be no place for doubt, for fear, for sickness nor poverty. "All is good" when the omnipresence of the Good and the nothingness of evil is a realization of soul, but all is *not* good to any soul who believes evil to be a power and a presence in the universe.

The living souls having existence in the world today should be taught by the Christ love way of constant affirmation of the Good, and the repudiation in the consciousness of everything that does not manifest God. The evil experiences which earnest Truth students sometimes undergo are the consequence of past error thinking and speaking. The undeveloped degree of mentality which spoke those error words has now been swallowed up in a greater degree of understanding. Since the mental state which spoke the error words has already come to an end, so will the results of those error words come to an end. When the error words have fully ripened the evil experience is upon us in all of its intensity, and therefore the more ready to come to an end, just as when one has laboriously climbed to the *top* of the hill he is now ready to proceed on the

level. Whoever will declare its nothingness will prove it to be of very short duration, and will pass through it unharmed. Right while going through these experiences the soul can be taught the gospel of Love, and that by its own correct speaking it can prove its burden to be light.

It is in the natural order of evolution that each soul shall attain the Christ consciousness. It is possible for us to let nature have her course and bring forth easily. God the source and origin of nature is Love and Peace. In love and peace should God be made manifest, and in love and peace God *can* be made manifest, for our race is now evolved to that place where it is able in gratitude to grasp God as divine impersonal Love, which makes eternally for peaceful manifestation in the consciousness of every individual human soul.

If bitter experiences are good for the soul, why did Jesus teach men how to overcome them? Why did he train students to go out and help lift the burdens of humanity if burdens are helpful? Why did he feed the hungry multitudes if hunger is an aid to soul growth? Why did he heal the sick, cure the maimed,

blind and deaf if affliction pushes the soul into knowledge? Why did he raise the so-called dead if it is good for a soul to drop its physical machine by other than its own volition?

Since bitter experiences are the result or fruit of error thoughts and words, whoever calls bitter experiences good must necessarily call the error thoughts and the error words which caused the bitter experiences good. If error thoughts and words and the experience which results from them are good, then the Christ had no mission, and the science of Being, with its practitioners of healing, has no value in the world today. To believe that bitter experiences are good, or are productive of good, is to worship false gods. "Thou shalt have no other gods before me."

To understand and realize that *only the Good is true*, is to be in conscious possession of the secret that will reveal to you the eternally perfect nature of your ideal Being. As you meditate upon this fascinating image of God which is constantly becoming greater and more divine in your own conception, you can shout with David: "Bless the Lord, O my soul, and forget not all his benefits:

"Who forgiveth all thine iniquities; who healeth all thy diseases;

"Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies."

The necessity of bitter experiences is taught all through the Old Testament, except when the writers had momentary flashes of understanding of the goodness and omnipresence of God; but when Jesus came with his higher understanding he made that other teaching null and void by teaching that God is changeless Love, and that it is the soul's own misconception of God and of its own true Being which brings sorrow and suffering into its experience.

Do we not plainly see that healing power belongs to him who sees God as the eternal Good, and Man as the altogether perfect Being which is the changeless Expression of God? Will not such an one be able to speak quickening words into the souls which come to him for help, and will a light not break in their consciousness never experienced by them before?

Will not self-healing be the attainment of every soul who resolutely meditates daily and hourly upon the *perfection* of Being, casting out

all false pictures of disease, sorrow, and poverty? It is they who come *out* of great tribulation and wash their robes of all unclean beliefs who are to dwell with God in their conscious thinking.

"*They* shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat;

"For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe *away* all tears from their eyes."

Isaiah gave the hint which the wise of all ages have and always will endeavor to put into execution: "Thou wilt keep him in perfect peace whose mind is stayed on thee."

The constant speaking of the eternally true accelerates soul evolution. All false beliefs can therefore be outgrown and overcome by that one who will keep his thoughts persistently *fixed* upon the eternally true. To reason with one's self as follows will prove beneficial:

There is no evil, because the Absolute Good is omnipresent. It is the One Power which it is my privilege to help speak into universal manifestation.

There is no permanence or causative power

in matter. Spirit, Mind, is the primal Substance of all things. By continually declaring what is true the evanescence of matter becomes obvious. The correct use of Thought-force will gradually wipe out of my consciousness all incorrect beliefs and establish me in an understanding and knowledge of what is eternally true.

Sickness and disease are the outpicturing and manifestation of false mental conceptions. By forming and resolutely holding true mental conceptions, I will be helping to establish Health in the consciousness of all mankind.

Poverty is an incorrect belief which the world has held since the beginning of time. Students of the Science of Being must utilize time to prove the omnipresent bounty of all and every Good which can be used for the welfare of mankind. God is not made manifest in poverty nor by poverty. God is inexhaustible Substance everywhere present, always ready to be appropriated by every individual living soul. Daily bread for daily needs manifests God.

Sin is incorrect and mistaken beliefs regarding God and Man; regarding the substantiality,

power, and permanence of matter. As understanding of God as Spirit, and Man as spiritual and ideal Being is gained, sin will be outgrown.

Death is an illusion; God and Man are eternal, changeless facts. The soul has all eternity in which to realize, know, and manifest these facts. When a soul drops its physical organism reluctantly and through ignorance it still has its problem to solve. When a soul drops its physical organism knowingly and willingly, because it has outgrown it, it moves on to conquer the ignorance and gain the knowledge which are the opportunities offered by the next phase of existence. In every succeeding phase the "very good" nature of Man is to be realized and demonstrated.

Perceiving the correctness of these statements of Absolute Truth, I will no longer allow myself to be moved by the appearances of mortal sense, neither will I ever call these appearances "good," because I perceive that in so doing I give them reality in my consciousness, and also invite their reappearance. I will place them where they belong. *They are nothing.* Only that is *some*thing which is from God. Error appearances are but the outpicturing of

error thoughts and words. They are not permanent, because they can be, and are, overcome. What is not eternal is, when reduced to its last analysis, nothing. Therefore I do not intend to be disturbed, dominated, or frightened by *nothings*, neither can a nothing teach God's child anything.

God is Omnipotence; God is Omniscience; God is Omnipresence; God is infinite Love, and Man will, because he must, being forced to do so by Primal Energy, manifest God in every particular.

I have now learned that to believe in two powers and two substances is to bring upon myself evil experiences; but to acknowledge, meditate upon, and appropriate in my thinking the Good only, is to enjoy God forever in all ways.

All experience is but the outward indication of what I have thought in the near or more remote past; but I am not governed nor taught by my experience any more than the temperature of the room is affected by the thermometer. As it is the temperature which causes the mercury to either rise or fall, so is it the kind and quality of thinking which I do which causes

my checkered experiences. All is Law and Its eternal manifestation.

Bitter experiences are inevitable for all who do incorrect thinking. But those who walk in the strait and narrow way of obedience to the law of Love will have just as inevitably for their result, the joy and peace that passeth understanding. Heretofore but few have found and taught this strait and narrow way of simple and happy obedience in true thinking, but the time is at hand when many will accept it wherever it is preached, therefore "Go ye into all the world and preach the gospel to every creature."

LESSON XVII.

SOUL-HEALING.

(Continued.)

We surely must perceive by this time that we are certain to outpicture the thoughts which we have entertained. Our method of thinking first objectifies in an invisible formation which will later become visible to our sense consciousness. Every thought, whether audibly expressed or not, changes, second by second, the constitution and quality of the blood, and then the blood changes the character and tone of the organic and functional departments of the body.

Scornful and sarcastic criticism, envy, jealousy, and malice will affect the harmonious mixture of red blood globules, and will transform them into watery humors and acid secretions. Later there will appear disease on the external plane.

Swedenborg says that "changing conscious thoughts change the lungs, the heart, the stomach, the liver, with lightning-like rapidity, as

the pictures on the screen change with the movements of the slide in the magic lantern. A warm, sympathetic thought for a friend or foe suddenly begins to transform the watery, acid humors of the blood to red globules rich with albumen and iron and the sweetness and strength of a better character."

Each personality has a prevailing type of thinking, and it is this characteristic which most strongly tinctures those with whom that one associates or of whom he even thinks. Sometimes we have a peculiar depressed or perhaps elated feeling without apparent cause. Why this when nothing unusual has occurred to affect us? Someone has been thinking of us, or we may have been conversing with the one whose mentality we have allowed to affect us. We can either become depressed or brightened by the mental quality of those whose books or letters we read. Indeed we are affected by everyone with whom we associate, in a less or greater degree according as to how much we have individualized ourselves and made ourselves positive to other mentalities, or whether we are still passive and receptive to every influence with which we come in

contact. To awaken in the night discouraged and heavy-hearted, or else buoyant and light-hearted, without any particular reason for either, shows that we have been influenced by a thought current.

We must train ourselves to create, individually, the mental state which we desire to attain by thinking such words as will generate the desired condition; for, being passive to the different mentalities thinking about us, we would be like rudderless ships driven and tossed by different winds. One must come to the place where he can say with Paul, "None of these things move me." There is nothing so important as to train oneself to independent correct thinking.

It is always advisable to cultivate for our chosen associates those who show forth good judgment, and who are lovers of integrity. Avoid those who are cynical and who are always imputing sinister motives to what people do.

Cultivate socially those who stimulate you to greater knowledge, and who make you feel your capacity for attaining knowledge and your ability to use it, and, on the other hand,

do all in your power to stimulate aspiration in others and teach them how to intelligently direct thought-force.

Seek those whom you perceive to be above petty, mundane things, and who are grand and great and large, and who aspire to know and become all that it is possible for the soul to know and become. A healthful companion will not impress you with your inferiority, but will make you feel that always larger attainments are possible to you. One is therefore unwise to seek, or from choice remain in, the society of anyone who does not *in some way* give him a lift upward and onward in spiritual things and character building; but if one is already situated so that it needs demonstration on his part to rise above uncongenial surroundings, then he should consecrate himself to this work, and let his light shine to all with whom he is associated, and thus inspire in them aspiration.

Whoever aspires to bring forth the Christ will aim to be in some particular helpful to those who are helpful to him. Reciprocity is a law which obtains throughout all nature. He will aim not only to be helpful to those who

help him, but to everyone with whom he comes in contact. He will aim to send out none but healthful thoughts into the general thought atmosphere, that he may be a tonic to everyone who absorbs what he sends out.

The one who feels the need of your help will *seek you.* The Holy Spirit will bless you in the measure that you render assistance to others.

Undeveloped souls have a very narrow range of vision. It is this type of mentality which foolishly thinks that certain avocations are more honorable than certain other callings or pursuits. These people are usually heartless in their efforts to belittle those who engage in the more common or ordinary pursuits of living. Such people are decidedly unhealthful associates, for they do not help to increase our respect for all honest effort on the part of humanity everywhere.

In the light of Divine Principle the only aristocracy is that of character, and any one line of work is, in itself, as worthy as another. The present state of society demands that all professions, all occupations, and all trades must be filled. They should all be filled with those who are endeavoring to realize and manifest

their God-derived intelligence. Faithfulness in any calling may develop a genius which will attract to one a more congenial calling. Character, not vocation, confers upon each child of God the stamp of excellence.

It is a cruel thing for a parent to choose an occupation for his child and force him to pursue it against his taste. Everyone ought to be left free to make himself proficient along that line for which he realizes himself to be best adapted. When personalities are allowed to pursue the vocation which they like best they are happy. Happy people are healthy people, and their work is well done.

Capacity to learn to do all things is ours, but we have not yet attained a liking to do all things. Therefore let us give each one liberty to do what he likes best to do, and in time he will develop the aspiration to do greater things.

We help people to become healthy when we help them to attain true happiness. A happy race of people could not be other than a healthy one. False ideas of what makes the heart glad, and of satisfactory living, will undermine the health of any soul.

Everyone should be taught that he is *now* the

child of Wisdom, and that he must make it manifest to his own consciousness. True education is only the process of realizing what one already knows.

The appliances of the physical world, those employed in mechanics, in the arts, sciences, or any of the industries, are only the instruments by the use of which one proves his wisdom and intelligence, and his ability along any line.

To teach a child to value material things as true possessions is to cultivate the physical senses and cause him to desire to gratify them. Sense gratification develops ambition for power and the competitive spirit which promulgates the doctrine of the "survival of the fittest."

Would you not better teach your child that he has the power and the ability to evolve all God-like intelligence and wisdom, and that all physical objects are simply for his use in the accomplishment of his purpose? Would you not better teach him that power is his birthright to use in overcoming his lower nature and the development of his higher Self, instead of the ability to practice it upon humanity to make his brother man serve his ends? Teach him

that he has the power to develop excellence of character; to manifest perfection in all that he does, to speak the healing word that will cast out all manner of disease and weakness, to refrain from worldly ambition but to aspire to be Godlike? For this cause do we derive power as our birthright, and for this end is it our eternal possession.

"The survival of the fittest"—what cruelties have not been perpetrated in thy name! "The survival of the fittest" is the cloak behind which the ambitious, the rich large corporations, the intellectually developed, have made those in their power do their bidding. Would the child not better be taught that "the survival of the fittest" means that the good which is inherent in humanity will survive all human frailties, and that it is his privilege to help hasten this manifestation? If each child were taught to develop perfection in his own character and works for the love of the perfect, he would be too busy and too happy to remember to foster the competitive spirit.

Excellence in any one individual should be regarded as the possibility for all humanity.

Would not this be truly healthful counsel for the children?

Can we not see the importance of having lovers of Truth for the teachers of our children if we wish them to be healthful and sturdy?

Children would very soon come to have an enlarged and joyous view of the value of living, and great aspiration for the attainment of real knowledge, were they associated with an independent thinker who has an understanding of the truth of Being. Such a teacher could lead his children out into the realms of infinity, and the happy children would grow and learn with none but delightful effort. They would soon realize themselves to have letters, but would have had no travail in learning them.

There is no one who has a greater opportunity for making others happy or miserable than does a teacher in his relation to the children under his care. The ill health, the morals and propensities of many a child are due to the poisonous mentality of his teacher or one or both of his parents. A child is a mirror for reflecting the thoughts of those in authority over him. If parents and teachers really *feel* that God is Good, and meditate daily in loving

and joyful gratitude upon the goodness of God, the children under their care will be good, happy, intelligent, joyous, and healthy.

If, on the other hand, there is hidden in the hearts of the elders a coldness and rebelliousness, as if God were cruel and unjust, the children will become embittered, their little hopes will be smothered, they will seem naughty, contrary, and restless without any apparent reason. Purity in the hearts of educators will manifest in purity in the children. None can righteously train children except those who are consecrated to correct thinking. The children of today will be the parents of tomorrow. They will be the lawmakers and rulers of our land. Too much emphasis cannot be placed upon the importance of instilling into them right principles, the love of integrity, the perception that character is success; the possibility of perfect health, of unlimited intelligence, knowledge, and wisdom; of the omnipotent power of the true word, of the possibility of cultivating Christ-love in the heart while dwelling right here in the world. Who is there in all the world who does more definite work for humanity than a consecrated parent or teacher?

Will not their children for generations rise up and call them blessed?

The example of a noble life is a legacy indeed for which any child will, in after years, give God sincere gratitude; and the example of a petty, ignoble life is ever a painful memory.

How well Jesus understood the law when he said: "Suffer (allow) the little children to come unto me, and forbid them not; for of such is the kingdom of God."

When a mother is tempted to speak an angry word she can check it with the thought, "Am I suffering the children to come to God's kingdom?" When a father is harsh, either stingy or foolishly indulgent, profane or intemperate, is he suffering the children to come into God's kingdom? When a teacher is partial, sarcastic, and critical, is she suffering the children to come into God's kingdom?

All undeveloped souls are children. We individually have dealings with such souls daily; therefore let us bear in constant thought, *I will suffer* all children to come unto thee, O Father, and will offend none, Thou helping me to live aright. In this way will I be helping to manifest Thee.

LESSON XVIII.

SOUL-HEALING.

(Concluded.)

Health means wholeness. To heal is to restore to original purity that whole state of consciousness which has been broken or out of ease because of diseased imagination and incorrect beliefs.

The question, "What is it that must be healed?" is very likely to arise with every new student. The Science of Being clearly shows God to be unalterable Health and eternal Perfection Itself. No healing can therefore ever be done for God. This Science also shows Man to be the changeless Image: the perfect and complete Ideal of God-Mind through all eternity.

Any idea remains unchanged until the mentality which projects it changes, or ceases to sustain it. Since God is changeless Mind Its Idea is eternally changeless, living forever in God-Mind as ideal or original Man. No healing can, therefore, ever be done for Man.

The Science of Being also shows that no healing can ever be done for the physical organism, for it is only an inert, even though exceeding useful and a temporarily indispensable, machine. It has no intelligence of its own, no ability to do anything either good or bad, or to improve or decrease its excellence. It cannot control or direct conditions, but it is controlled and directed always.

What, then, does need to be healed? *It is the consciousness, or soul, which must be healed.* The soul is Man's gradually realizing consciousness of his eternally perfect ideal Being. What Man is, as Ideal, in God-Mind is fixed and changeless through all eternity. But Man must attain a realization of what he is and what he is able to do; conscious realization of his ideal nature, the several lesser natures contained within, and which compose his entire or aggregate nature, his powers, his possibilities, his capabilities, and his glorious attainment of realization of Absolute Truth, is a process of development in Self-knowledge. This consciousness, which increases or develops; which realizes something today of its ideal Being, and which will catch a new glimpse, gain a clearer

perception and a larger realization tomorrow, is what is termed soul-growth.

Now because a consciousness develops from a small degree of knowledge into a greater and constantly increasing degree is why it makes mistakes in its thinking. Soul is the active, conscious thinker which has existence in the world, manifesting itself through person or physical organism. *As long as it has more to learn it is liable to make mistakes.* All work of healing, then, is with the soul. All through these Lessons we have tried to show this fact, as the careful student has long ago discerned. The consciousness, or soul, becomes healed as it changes its thinking from erroneous ideas concerning God and ideal Man, to the conception of what is really true. This is a process in soul evolution. It is an ever-increasing expansion in realization of what God-Mind is and does, and which Its image, Man, expresses.

The framework of nerves in the physical organism represents the framework of ideas which are in God-Mind, and which compose the Being of Ideal Man, and which are forever harmoniously adjusted to each other in that ideal Being. The flesh of the physical organism,

composed of its infinitesimal atoms, represents the substantiality of Man's Being. Every part, organ, nerve, and function of the physical person represents its corresponding ideal organ, nerve, and function in the eternally real Being, Man, just as the entire person represents the entire ideal Being.

What the soul thinks is made manifest on and through the person, or physical organism. As the process of soul-healing progresses, its healing is made manifest on and through the physical organism, or person. The end and aim of all healing is to restore to each individual soul the conscious realization of what it is in its real, true Being, and what its Godlike possibilities are. This will be accomplished by gradual individual growth in realization. All growth is accelerated by partaking of proper nourishment, and the proper nourishment for the soul is true words. Any word much repeated will produce in the consciousness the feeling which corresponds to the meaning of that word, hence the use of the word will cause soul expansion if a true word is spoken, but an untrue word will cause soul contraction. "By thy words thou shalt be justified, and by thy

words thou shalt be condemned." Any student of these Lessons already perceives that it is of the utmost importance to guard every word, even the most secret and silent, if a soul truly aspires to bring forth the Christ.

Every nature, power, and faculty in Man is harmoniously adjusted to all the others. Man is one great, harmonious, whole composite nature, which is perfect and complete. It is healthful, substantial, pure, spiritual, intelligent, loving, wise, and eternal. Any soul who realizes this truth concerning his Being is at rest. He has ease. He feels harmonious.

Undeveloped souls who do not realize this truth are conscious of a lack of wholeness and harmony. They feel a sense of *dis*ease. The study and *continued* daily application of the Science of Being will reveal to any student the way to eventually restore ease, health, and harmony to his own soul from any sense of disease even in its most horrible forms. Every spoken word causes the atoms of the physical organism to vibrate at either the high or low rate which the nature of the spoken word causes. If an untrue word is persistently spoken the rate of vibration is of course lowered and the

atoms become inharmoniously disarranged—hence the outpicturing of tumors, cancers, colds, rheumatism, etc. If the persistently spoken word is a true one, more and more harmoniously do the atoms become adjusted. Can you not see how marvelously the word *harmony* persistently held would work in your consciousness and manifest in your environments? *Eternal harmonious activity is the law of my Being*, is one of the most effectual self-treatments anyone can use, and if persistently held is a sure cure for constipation.

Since the law of the word is unchangeable, are we not wise to learn what words to speak? Instead of fussing about the weather and fearing the children will all come down with colds, would we not better utilize our time filling their consciousness and our own with the words, "Spiritual Beings are not subject to either heat or cold?" If this truth regarding our ideal Being is continuously held in the mentality or soul, the extremes of winter and summer will pass by more unnoticed each year, and none of the diseases consequent upon changes of the weather will have place in our consciousness. One who is always stuffed up at the nose

or throat is in the habit of talking and thinking about colds, instead of the eternal health of his ideal Being.

Is it not a wonder that physicians have not grasped this law of cause and effect regarding words, and given themselves to the study of health instead of disease? There are on record innumerable instances which show that physicians have died of their own specialties. Dr. Samuel Gross, of Philadelphia, the greatest cancer specialist of his day, died a horrible death of cancer of the stomach. He had studied cancer instead of continually telling himself that "The child of God is pure and healthy through and through." He realized according to his own beliefs. Insanity specialists frequently become insane because they are constantly thinking of the loss of intelligence instead of daily reminding themselves that Intelligence is eternal, until they have made it manifest in themselves and patients.

All beliefs are in the soul or consciousness, and the soul permeates every atom of the physical body. The beliefs of the soul are therefore outpictured on and through the physical organism. The more one charges his mentality with

words of health, strength, peace, harmony, prosperity, success, the more valuable and useful member of home and society he will become. One such consecrated soul can radiate health, wisdom, and harmony till his entire community is leavened with his true thinking, and all who talk with him will be sweetened and uplifted and encouraged. Those who even touched the hem of Jesus' garment were healed.

The spiritually minded experience a wonderful freedom from suffering. They attain freedom from belief in the power of evil and of matter, the necessity for sorrow and suffering, the thraldom of poverty and the bondage of personality. The spiritually minded attain conscious wisdom and realize their immortality here and now. God-law understood and obeyed brings indescribable comfort and peace to the heart. One soul who will steadfastly proclaim the omnipotence of the Good will do more to rid the world of wickedness than if he were engaged in all the reform measures which are ever resorted to by people who believe they are fighting a power, Evil. "Not by might nor by power, but by my spirit, saith the Lord."

Ever so wicked though one may now appear

to be, yet he is not strong enough in his wickedness to withstand the irresistible argument of his own divine birthright of divine love and purity if the truth is silently and persistently declared for him. True words are omnipotent, and soon or late they cast error desires out of every heart into which they are spoken. Divine love cultivated in the heart will melt all errors away.

Every true statement you make sinks into the depths of your soul, there to collect force to stand you in the time of need when you shall have your trial of faith, for everyone will, soon or late, be faced in the depths of his own soul with the question, "Do I really believe Principle—Health—is omnipresent, and that it is law for it to be called into manifestation by the spoken word, or am I self-deceived and unconsciously making believe that it is so?" If upon self-examination you find that you have genuine faith in Health as omnipresent Principle, you will never falter when called to a sick room. Your presence and your strong, sure words declaring the omnipresence of Health, and the eternal perfection of the Being of every living soul, will bring peace to the fever-

tossed and cause their pain and suffering to cease.

There is no one who is so strong and steadfast and reposeful as he who really believes, honestly, deep down in his heart, that God is his Health, and he radiates strength and repose to all with whom he associates. Genuine faith on the part of the practitioner that Health is the substance of Man will save the sick from his error beliefs, and cause health to become manifest to his consciousness. Understanding, realization, and knowledge of Principle—Health—will so increase in the consciousness of the earnest, honest practitioner, that some day his word will raise the so-called dead. He will then have attained the Christ consciousness, which is the perfection of Being brought to manifestation in the individual consciousness as far as can be attained in this phase of existence.

The Christ consciousness is "bought with a price," the price of unceasing aspiration, unremitting endeavor, pure, honest motives, secret worship of the Almighty Good, and continuous practice in the affirmation of faith in the power of the true word. None know what it costs to

become a Christ except those who are trying to attain that end.

The Good is a silent Principle. It does not become manifest until It is spoken into visibility. Without the word is not anything made visible to our consciousness. The most hungry heart can obtain satisfaction if it will speak the Good for which it yearns into manifestation. In the Omnipresence is everything you desire. Patient continuance in declaring it to be here will make it appear in the visible to your consciousness. "Delight thyself in the Lord and he shall give thee the desires of thine heart."

Heal yourself of every *dis*eased belief by speaking the word which will bring ease and harmony into your consciousness. Tell yourself constantly of the Good which is already here, even though nobody sees it. Its coming into visibility will be slow or quick according to the *delight* of your persistent speaking. If one desires friends and companions, or is desolate or lonely or homesick, he will find this affirmation useful: *I am a true and faithful friend to everyone in all the world, and everyone in all the world is a true and faithful friend to me.* You will find yourself thinking kind thoughts of

others and doing kind things for them. Since the law of attraction is always active it will work for you as well as by you, and will bring to you such sweet, true friends that as long as you continue in this affirmative thought you will never be lonely any more. Your eyes will be opened to discern the everlasting friendship of your Lord who sticketh always closer than a brother. He will heal your wounded heart and cause you to vibrate with joy.

By always desiring that only the best and highest shall become manifest to your consciousness you will learn to declare for only that which is absolutely Good, and every decree which you make will be granted. What is really good for one is good for all; therefore see to it that brotherly love is the prompting of every one of your affirmations. Affirm the Good for yourself, because you want your words to go out into the Omnipresence and help bring the same good to every other living soul who will open his consciousness to receive it. "They shall hunger no more, neither thirst any more" who persistently affirm the presence of the absolute Good.

The Good is everywhere, and I will speak It into visibility, is an affirmation which will heal you of many diseases.

LESSON XIX.

SUGGESTIONS FOR YOUNG PRACTITIONERS.

One cannot teach music or arithmetic unless he understands something of its principle; neither can one teach Health unless he understands somewhat of its Principle. Understanding, realization, and knowledge of God-Principle is more to be desired than all the riches and glory of the whole world, and without it healing power cannot be attained. That one will be the most successful healer, then, who meditates most upon God, and most clearly perceives and understands God to be the Principle of Man and of all things. The understanding of the various and different aspects of God will bring the realization of what Man, God's expression, is in all of his glorious perfection throughout the entirety of his Being. Words spoken from this realization to any suffering soul will vibrate through that soul and transmute its suffering into joy and peace and health.

Can you not perceive now of how much more value your own understanding is when

you enter a sick room than is a formula prepared by some one else? Your meditation upon God as Knowledge, as Intelligence, as Wisdom, will have prepared your soul to intuitively know what words to speak to every particular case to which you may be called. Any formula might be exactly the right words for the case that the practitioner had in thought when writing the formula, but the conditions of that patient might have been quite different from the conditions of your patient, therefore the words spoken to him may not *in every particular* appeal to his soul, even though they will in all cases be exceedingly helpful.

All disease, inharmony, poverty, etc., is the result of incorrect thinking, which, persisted in, has formed error characteristics which have in turn outpictured in error conditions or environment, therefore to change the conditions or environment one would have to change the kind of thinking which caused the characteristics which caused the error conditions.

Some personalities who have studied the laws of Mind, notably among them Swedenborg, have endeavored to formulate a Science of Correspondences, that a practitioner of men-

tal healing might always know just what error characteristic caused what particular outpicturing. While this Science is not nearly yet perfected, it can be helpful to us to a great degree in giving us valuable suggestions as to how to deal with the causes of inharmonious outpicturings.

There are two small books which give many helpful suggestions on healing, as both the authors have done considerable study along the line of Correspondences. I refer to "Remedies of the Great Physician," by Hannah More Kohaus, and "Healing Thoughts," by C. Josephine Barton. Almost any practitioner might obtain some suggestions from these little books.

The reason that Correspondences cannot become an exact science is because no two people have the same errors in just the same relation to each other, therefore the same error outpicturing in two people may have very different characteristics to either counteract or emphasize that one error.

Take, for instance, the world-wide belief of almost every single personality, that of failing sight, the basic error of which is a belief in death. This is always accompanied by hope-

lessness of spirit. One might be hopeless because of a lack of courage and energy, caused simply by ignorance in not knowing that in his real Being he is omnipotent, and is able to accomplish whatever good and beautiful thing he conceives and aspires to accomplish. Correct teaching regarding the truth of his Being would open up to him a perception of his own possibilities which he immediately will undertake to evolve. Realization of his own powers will steadily increase, and his sense of sight will become correspondingly clearer and clearer.

Take another case of failing sight which outpictured during a time of hopelessness. Perhaps this one realized his own inability to accomplish what he was ambitious to do, and he added to his own hopelessness envy of those who did reach the mark to which he felt himself unable to attain. Perhaps he added malice to the envy, and would have been willing to put any stumbling-blocks in the way of that other to prevent him from doing what he was doing successfully. This case would be far harder to cure than the other, for even though you might speak your word with equal realization in both cases, yet the latter would have to voluntarily

go through a process of self-cleansing before his eyes could by any possibility be benefited.

Prejudice, either for or against any personality or thing, is a fearful blinder of the eyes.

Long and unsuccessful battle against poverty causes hopelessness of spirit and invariably dims the sight.

The belief that the sight is located in the material eye, and that it becomes diminished by use, is a prevailing belief which dispirits our entire race, except those who are individually awakening to a truth of Being, and even they, many of them, find themselves to be in great bondage to the general error belief of the race, and it takes much auto-suggestion of Truth to keep the eye undimmed during what is erroneously called "advancing age." This class of people should dwell much upon the fact that sight is eternal because it is a faculty of Man's changeless Being.

It will be seen from the foregoing example that no irrevocable rule or unfailing formula can be given which will surely cure every single case; but the practitioner will have to become skilled in listening to the inner voice which will whisper, as he learns to hear it, unfailing di-

rections as to what particular method to use with what particular case.

The belief that increasing years, or what is popularly called "old age," must be accompanied by decrepitude is one of the most erroneous, unreasonable, and illogical beliefs of our race. Time and increasing age are simply the "soul's forward movement" in attaining conscious knowledge of the nature of its own true Being. Time is that process during which the soul becomes acquainted with its own powers, and perceives and demonstrates its own possibilities. When we learn to understand time we will manifest more and more perfect faculties instead of their abatement. To really understand time is to renew one's youth. That God is Justice and Mercy is nowhere more divinely manifested than in the fact that one short period of "three-score years and ten" does not terminate our opportunity for further acquainting ourselves with our own possibilities. Primal Energy will never cease to work in each individual soul until that soul realizes himself to be like unto God. We cannot dwell too much in thought upon this blessed law.

Paralysis, rheumatism, all impediments of the

circulation, or inharmonious distribution of the atoms, such as swellings, tumors, etc., all disclose a misconception, ignorance, and unconsciousness of what eternal Life is on the part of the souls manifesting these errors. To habitually and continuously declare that you have eternal life will bring you into a realization of this fact.

With the generality of souls the true word has to be spoken a long time before its corresponding error beliefs are eliminated from the consciousness. We live, move, and have our Being in the Absolute Good. It enfolds us. Like the atmosphere it is over and beneath us, but until we consciously *perceive* and *feel* It's ever-abiding Presence *It is just the same to us as though It were absent from us.* The only difference in Man's humanity and his divinity is in his consciousness. God is always omnipresent. Man can be far away from God or he can be near to God, *in his consciousness.* By each individual living soul humanity in consciousness must be put off and divinity in consciousness must be put on. For Man to attain divinity is to attain conscious knowledge of his God-Being with its inclusive peace and power; it is to at-

tain health, strength, opulence and the realization of all good of every kind. Divine consciousness is attained by the persistent correct use of the true word. This is the word that every student of these Lessons desires to use for the help of himself and others.

A form of words spoken mentally for the relief of any illness or situation is called "a treatment," during which the practitioner contradicts the patient's mistaken beliefs, and states to him in unmistakable language what is really true concerning his Being.

Any suggestions given herein will serve as prescriptions to every soul, who, for the time being, feels the need of a helper along the way. Any soul endeavoring to work out his own salvation can use all mental prescriptions in the first person, and as he can also be of incalculable assistance to others, he can use the same words in the second person when he desires to help another.

LESSON XX.

SUGGESTIONS FOR YOUNG PRACTITIONERS.

(Continued.)

Take special note of the following suggestions: I. In every treatment which we give to self, or to another, we must endeavor to wipe out of our own and of our patient's consciousness, not only our own error conceptions, but we must deny any power or influence which the error thinking of others has upon us, let those others be ancestors, the race at large, the beliefs of a community, or of any of our particular associates. We have from babyhood unconsciously absorbed the error beliefs which have been entailed upon us as well as the error beliefs of those around us. We must rid ourselves of these beliefs if we wish to attain a realization of the Truth which sets free from all the bondage of sin, sickness, sorrow, poverty and fear of death. Professor James, of Harvard, says that our physical senses, our present manner of thinking, etc., are "peculiar to this planet."

We never leave a state of consciousness until we grow out of it through having attained greater knowledge. This is gained by means of the correct use of the thinking power, therefore it is not logical to suppose that we will be able to leave this planet to dwell upon a more enlightened one, until we gain a correct knowledge of all our faculties and senses, and learn to properly use them.

It is absolutely necessary in giving a treatment to free our patient from the mental influences of other personalities.

II. We must endeavor to impress upon our consciousness, in a daily self-treatment, the fact that Man is spiritual and not material. That in his real Being Man is the imaginative Ideal of God-Mind, which Ideal we, as souls, are to incarnate, and which we can ultimately incarnate if we will persistently look beyond our apparent materiality, and keep our mental eye *fixed* upon our Ideal Being. It must always be remembered that we become in consciousness like that of which we think.

Sickness and disease are not physical ailments as the race has always believed them to be.

The physical organism has no intelligence of itself to either attract, repel, or cause a disease.

All disease and suffering is in the consciousness, and is because of the misconceptions of the growing soul, which outpicture on the physical shape. When a consciousness has been etherized there is no sensation in the physical shape, even if it be carved all to pieces; or when consciousness has left the physical organism there is no suffering, for no one attributes suffering to a corpse.

Since Mind is the Primal Substance of all things, and since the active nature of Mind works outward to manifestation, "from the within to the without" must be the law of all manifestation. This is the case with every sequence, from First Cause down to Its ultimate conclusion. One can, therefore, see that error thinking first changes feelings, then characteristics, then physical outpicturings; and that to change physical outpicturings, characteristics, and feelings, that the *kind* of thinking must be changed. Understanding this it is easy to grasp the statement of one of our prominent teachers when she says, "matter (what is called matter) *is the extremity of Thought-Force*." With

the attainment of understanding matter and all the "mist" surrounding it vanishes, and Spirit, Its Spiritual Expression Man, and His manifestation, are seen to be what eternally are.

An understanding heart, to clearly perceive and know just what God and Man are, is what every individual living soul needs to attain. Ignorance of these vital questions is what causes all the troubles of every kind in all the world. Knowledge is the power by which every experience of human existence can be settled. Is it any wonder that Solomon asked of the Lord an understanding heart when choice was given him of anything that he desired?

To believe that matter is Substance, and that sorrows are real, is to have a heavy weighted feeling. To declare persistently that matter is not Substance, and that sorrow is only a false sense, will bring one to attain a freedom and lightness of heart that will enable one to dwell in the kingdom of heaven right here and now. The truth of the omnipresence of the Good and of the eternal Primal Substance, Spirit, is the saving Principle that is capable, when fully

grasped, of emancipating humanity from all evil conditions.

III. We must wipe out of our consciousness all belief in a power evil. The Good is that power which is uncreate, and which is eternally active. Evil is a temporary seeming activity, whose only power is conferred upon it by the mistaken conceptions of the undeveloped human soul. The belief in evil is the parent stock, which sends out the shoots, fear and doubt. We are afraid of something as long as any belief in evil remains. To rid oneself of fear, realization of Omnipresence must be attained. The denial of intelligence and sensation in matter, and the persistent declaration, "I am spiritual and ideal in my Being," will, if steadily held, cure all lustful desires. It will also cure a drunkard by bringing him to realize that liquor contains nothing satisfying.

IV. We must systematically rid ourselves of the belief of death, for it includes the beliefs of sickness, weakness, failing sight, failing hearing and decrepitude.

V. In closing a treatment great stress should be laid upon the eternal perfection and changelessness of Man's ideal Being.

VI. In the Benediction, whether treating oneself or another, one should disclaim any credit, any deserved censure, or any responsibility as to the outcome of the treatment. In speaking the words we have directed Thought-Force into our own or patient's consciousness, as the Spirit gives utterance. If the cure is effected, to Thought-Force be the glory. If the cure, apparently, is not effected, then must we speak our truest words definitely again.

No such thing as instantaneous healing ever was or ever can be accomplished. A great deal of *apparent* instantaneous healing has been done, but it has always been in the case of a comparatively ripe soul, even though that soul was unconscious of its own attainments. A more immature soul does not respond to spoken words of Truth so readily. If, however, any soul feels led of his own individuality to come to you, you will be able to help him, for no man cometh unto you of his own free will except the Father within you draw him. Always remember that if the Father draws any soul to you, that the Father will fill your consciousness and your mouth with just the words needed for his welfare, if it is your hon-

est desire and sincere aspiration to help him.

In treating infants and small children, you must free them particularly from the fears and anxiety of their parents or their caretakers. Grandparents, because of their idolatrous love, weigh heavily upon a sick child. You must also free the children from race beliefs regarding children's diseases, and their mortality, and tell them clearly and positively, in a gentle and soothing mental tone, of the truth of Being. Little children generally respond very quickly to spiritual treatments.

In the case of old people it is well to impress upon their consciousness that dropping the physical organism is not dying. Disabuse them in your most courageous tones of fear, and impress upon them the truth of the continuity of living and loving and learning, after the garment which they are now wearing has been laid away. Clearly and concisely tell these souls the mistake of believing in death.

If God is the changeless Principle, Life, Love, Spirit, Substance, Intelligence, Mind, Health, Peace, Joy, Bounty, Beauty, Knowledge, Justice, Power, and all Good of every conceivable kind, one can easily be led to the

conclusion that each individual living soul must attain a realization of every one of these aspects of God in all of its fullness. To realize the opposite of what God is, is to still be in ignorance of Truth. Never, therefore, if a case is slow to respond to the healing word, allow yourself to be deceived into thinking and saying that "it is not the will of God that he be healed." Primal Energy—the activity of God-Mind—works unceasingly to make God manifest within every individual consciousness. It is therefore the will of God that not only healing, but the realization of all Good shall be the attainment of every soul.

To fail in the work of healing is, therefore, to not do the will of God. To succeed in the work of healing is to do the will of God. By our conscious thinking we either make or unmake every condition and environment. By persistent, correct, conscious thinking, will correct conditions and beautiful environments eventually be made. Thus will the will of God be done in us and through us and by us.

In giving a treatment always call your patient, mentally, by his given name. Every consciousness gives attention when his name

is called, whether it be called silently or audibly. You must call the name of your particular patient that you may speak your healing words into his individual consciousness.

Dedicate yourself in somewhat after the following manner: My Ideal Being is omniscient and omnipotent. It knows exactly what words to speak into this waiting, listening consciousness, and will speak them through me for the help of this soul and for the glory of the divine Thought-Force, the only real Power in the universe. Then give your

HEALING ARGUMENT

in the following or similar words: [name] as a messenger from the Lord, the real Self of both you and me, I am now going to speak into your consciousness—your soul—the healing words which the omniscient Lord puts into my mouth. You must listen to me intently, as these words are for your help through all eternity.

In the first place [name], I want to disabuse you of all false beliefs which are holding your consciousness in bondage to error. To the degree that you become conscious of the Truth

you will become free from all error beliefs. It is a mistake for you to believe that you can experience failing sight. Because your parents, all of your ancestors, the race at large, your neighbors and all your companions ignorantly believed, and still believe, that loss of sight is the fate of mortal man, is no reason why you should entertain any such foolish and untrue belief. Because they have all believed, and still believe, disease to be a punishment from God for sins committed in the flesh is no reason why you should also fall into this error way of thinking. The knowledge of Truth which you are now about to consciously attain is to dissipate all your former incorrect beliefs. Perception of Truth shows you that your heredity from God makes null and void all fleshly and mortal heredity. No false beliefs that your parents or ancestors ever entertained concerning intelligence, sensation or causation in matter, or no beliefs of theirs in the pleasures of sensuality, can be bequeathed to you or reflected upon you if you choose to consciously reject them. Because they were and are self-deceived, and consequently have suffered failing sight, is no reason why you need be self-

deceived and have your eyes blinded. Their error characteristics, such as selfishness, envy, jealousy, malice, revenge, hypocrisy, cruelty, egotism or prejudice which darkened their vision need not be error characteristics of yours and darken your vision.

Because your parents, ancestors, the race at large, your neighbors and all your companions ignorantly fear God and dread eternal punishment is no reason why you should share their unenlightened hopelessness and fear.

Because they are ignorantly foolish, and entertain all sorts of silly egotistical hobbies which obstruct their vision, is no reason why you should allow yourself to remain foolishly ignorant, and your sense of sight be dimmed accordingly. None of these errors need be characteristic of you any longer [name]. Because they do not realize their God-derived wisdom, knowledge, intelligence and omnipotence to do whatever they aspire to do is no reason why you should be a victim of hopelessness from a conscious lack of health, strength, intelligence, money, or any other useful thing.

Now listen, and I will tell you what is eternally true, and because it is true, you, in your

real Being, have now, always have had, and always will have perfect sight.

Now listen [name], you are spiritual in Being and not material in any sense whatsoever. God, your Creator, is Spirit or Mind. You, the created of God, are spiritual solely. You are the ideal concept of the Divine Mind. Since the Divine Mind is Perfection Itself, the ideal of that Mind must be without any defect whatsoever. The conception of God-Mind, which you, in your real Being, are, is perfect in every part and particular. You are therefore perfect in every one of the several natures which are contained within *the* nature of Man, God's Expression. In your real Being you never were created in the sense that you ever had a beginning, because Principle-Mind and Its Expression, Idea, are eternally inseparable. Because Principle always was, Its Expression always was.

You, in your real Being, are God's necessity, because Abstract Principle can only work through Its concrete Expression. In your ideal Being, you, therefore, have eternal life, because God is the Principle of your Being. Since God is unending, you are unending. Since God is

unceasing, you will never cease to be. Since God is inexhaustible, the riches of your Being can never be exhausted, for all that God eternally is you express. Because you are eternal in every department of your Being your spiritual and ideal sight is perfect and eternal. Because God, your producing Cause, is unending Principle, It is not able to withdraw Its sustenance from you. Your *faculty* of sight is therefore always sustained by its Principle. It is therefore eternally and unchangeably healthy, All that you are in your Being is ideal, not material.

Your *organ* of sight is therefore ideal, spiritual, and perfect. Your *sense* of sight is also spiritual and perfect.

Now [name], listen with your whole soul. All that you are in your Being, your perfection in all its entirety, *must be made manifest.* This is God law. The God Energy which created you as Idea within Its own mind works through you and forces the complete manifestation of all that you are as God's ideal, and all which you as that ideal can do. To the degree that you make your real Being manifest you make God manifest, for you express God. The

energy of God by which your ideal Being is created is Thought-Force. The energy which you derive from God, and by which you manifest your *real* Self, is the thinking power. You evolve, or make manifest, what you are in your real Being by means of your consciousness, which is your soul. You manifest your consciousness of your real Being through your personal shape or your physical organism, which is the necessity of that Being while it is manifesting on this planet.

So long as your consciousness is not aware of your eternally perfect faculty of sight you will manifest dimness and imperfection of vision through your physical eyes. When you become conscious of your perfect God-transmitted sight you will manifest clearness and perfection of vision *through your physical eyes.* You manifest either perfect sight or a lack of it, according to your consciousness or unconsciousness of the perfection of your ideal Being.

Now since I have told you the truth regarding your real Self [name], there is no necessity for you to longer remain in the error ways of believing to which I called your attention in the very beginning of my talk to you.

Come now and lift your soul eyes unto the hills of your true Being; keep them *fixed* there until the glory of the Lord, your real Self, dawns upon your vision. Your healing will then be accomplished, sweet [name], and you will realize and manifest perfect sight. Look now at your true Being, which expresses God, and perceive how healthy you are; how strong and pure; how wise, knowing, and intelligent; how merciful, loving, and just. Use your divine insight and see your real Self as spiritual and ideal. As you use your spiritual sight all the "mist" which dims your vision because of your miscomprehension, misconception, and misinterpretation of your physical organism will fade away and you will see yourself to be what you really are—spiritual in Being solely. Every atom of your ideal Being is spiritual. Because of the nature of Thought-Force It compels every atom of Its eternal, spiritual Expression to manifest objectively. Every atom of your ideal Being is eternal, so is its so-called *material* representative. If you consciously do correct thinking you can use (as long as you need them) and coalesce these representative atoms so that they will manifest harmony.

When inharmony is anywhere manifest throughout your physical organism it is evidence that you have done incorrect thinking. Evil is thinking and acting according to a misconception of what God and Man are, and of what will bring satisfaction to the heart. You cease to do evil when you conceive of God and Man as they truly are, and persist in thinking in accordance with their eternal natures. This will disabuse you of all belief in death, and will help you to see that life is eternal joy, whose law is divine and infinite love.

Now [name], I have spoken to you as "Spirit gave me utterance." I have no responsibility as to whether you realize and manifest perfect sight or not. From a loving heart I used true words and directed God-Force into your consciousness. This is all that I have to do. There is nothing in all the world that can ultimately hinder my words from accomplishing their purpose because they have used God-Force to awaken your consciousness to a realization of your eternal and indestructible health.

It is the spirit of Truth which, when It has been received into your consciousness, will lead you into all Truth. Amen, dear child, Amen.

LESSON XXI.

FURTHER SUGGESTIONS FOR YOUNG PRACTITIONERS.

Your own understanding, my young practitioners, will show you how to handle the individual cases which come to you with their particular ailments. The following suggestions, however, if observed, will prove helpful:

When denying an error which you perceive in a patient, never, never, *never* do it with a condemnatory or critical feeling. You should always remember that one error is no more corrupt than another, and that all errors are but temporary characteristics which will be outgrown in the process of soul development. Every soul is to be drawn into the kingdom of harmony (heaven) by the bands of divine love, and it is your privilege to help the personalities who come to you to perceive that a harmonious state of consciousness is their divine and eternal birthright, which it is the fiat of God-Mind that they must attain. Be there-

fore loving, merciful, and compassionate in making your denials of your patient's errors, and energetic and joyous in affirming the truth of his eternal Godlike Being. Always make your mental tone correspond to your feeling. The entire mental atmosphere is becoming so impregnated with spiritual thoughts that ere long all who come for spiritual treatments will respond very readily.

CRAMP. In treating these cases make your denials very firmly and decisively. Treat against a belief in sin and against your patient having been sinned against. If cramp occurs during menstruation, deny away the belief that there is any curse on woman. Tell your patient, in the most soothing tones, that she is the child of infinite Wisdom and Love, and that the error of all monthly inharmony is only a man-made law to which, after she once understands the nature of God, she need no longer be subject. In all cases of cramp deny quarrelsomeness, or being affected by quarrelsome people. Affirm tender love and forgiveness.

SUDDEN FAINTING. Command your patient in a very rapid and resolute mental tone to realize eternal life.

PARALYSIS. In treating paralysis speak rapidly and with great emphasis. To cause perspiration in your first treatment with either paralysis or rheumatism is a good sign. It indicates receptivity on the part of your patient. Paralytics generally have been personalities of exceedingly strong will, which they have continually exerted over others to compel them to do their bidding. Paralysis occurs when the soul either becomes wearied with this hard labor of trying to dominate, or else when it realizes it is combated by a stronger will than its own. Treat for integrity of motive and a *willingness* to receive the Truth, and to give others their divine freedom. Treat against any unreasonableness in holding fast to false notions. In picturing to the patient his ideal Being, do not fail to affirm the harmonious and healthful activity of the *nerve fluids*. This latter especially in Locomotor Ataxia.

KIDNEY DISEASES. In any kidney disease always treat against deceitfulness and *secret* criticism. Affirm a heartfelt desire to see only the good and the beautiful in others. In describing the truth of Being, lay stress upon the harmonious and healthful condition of all

the organs, functions, and secretions of that Being as it exists as idea in God-Mind; next, state clearly the fact that ideal Being never changes.

BRAIN TROUBLES. Explain to the soul of your patient that Thought-Force is eternally active, but that when the soul *mis*-uses this force inharmony is the result. Nearly all cases of insanity can be traced to fear, which in turn is a result of ignorance of one's true Being. If the omniscience of Man's Being was a constant affirmation of every individual personality, our insane asylums would be empty. Where there is understanding there is no fear. Omniscience is ideal Man's God-derived birthright, which must become the realization of every individual living soul.

Personalities who are prone to anger must be treated against fear and self-absorption, and the eternal active nature of the Absolute Good must be explained. "Softening of the brain" is often the result of years of giving way to excessive anger. Where there is much fear there is a strong belief in matter as a substance, and in a power evil. These misconceptions must be erased from the consciousness of your patient.

CANCER, TUMOR, BOILS and ULCERS must also have the denial of the reality of matter, because, from this root error belief comes secretive jealousy, envy, lust, and anxiety for fear one cannot have one's personal ambitions gratified. The practitioner needs to have a strong and clear realization of the One Substance, Spirit, to effectually cleanse the consciousness of his patient regarding the reality of these outpicturings of disease.

DISAPPOINTMENTS and continued FAILING to realize seemingly righteous hopes and plans come, often, because of a lack of conscious wisdom, intelligence, and courage, as well as from a lack of industry and thriftiness. *Adverse planetary influences in business affairs, as well as in outshowings of physical disease, have often to be treated against and overcome.* Knowledge of Man's true Being is what gives the human soul power to overcome not only environment and circumstances, but makes one able to rule one's stars instead of be ruled by them. Knowledge of Man's true Being gives one the power to realize daily supply for daily needs.

LIVER COMPLAINTS are the outpicturings of self-absorption. Personalities who are

very sensitive to either praise or blame usually suffer with their liver. Dimness of vision, headache, noises in the head, and constipation, are often caused by the unhealthy condition of the liver. These personalities need to be taught to look away from the personal self. Joy, because of the eternal natures of God and Man, should be cultivated in the heart. Much repeating of the word "joy" will affect one's liver at a lively rate. "I am joyous and glad" cannot be affirmed too much by those subject to liver ailments.

CONSTIPATION is caused, primarily, by a belief in the substantiality of matter. This is the root error belief which gives birth to selfishness, miserliness, and avarice. Obstinacy in clinging to one's own opinions, and intolerance of the opinions and actions of others, are astringents to the muscles of the bowels and warp the nerves of the entire system. Divine impersonal love, compassion, tenderness, tolerance, and a desire to cultivate divine justice in the inmost heart is the counteraction for constipation.

DYSENTERY and DIARRHŒA come from fear, nervousness, fright, foolish and un-

wise sympathy and passivity to a sense of weakness. A realization of Man's God-derived strength, omnipotence and harmony throughout the entirety of His Being, is the remedy.

For DIPHTHERIA or any SORE THROAT treat largely against fear. When the patient is a child treat against the fear of those around him; fear of cold and dampness. Show positively that the material organism cannot be affected by the weather. Treat for freedom from sensual passions and appetites, and all the deceptions consequent upon the belief of the substantiality of matter and its sensations. Affirm Spirit as elementary substance. Also affirm the understanding and love which undermines and casts out all fear.

In INSOMNIA treat against anxiety and fear, and for a realization of peace and satisfaction, and for faith in the active Good.

DEAFNESS is given many causes by the medical fraternity because of the intricacy of the human ear, but metaphysicians know the cause to be mental. This ailment is very likely caused by a perversion of the love nature. If investigation were made it would likely be found that when the sufferers were little chil-

dren they were unkindly treated, or one or both of their parents were under a strong belief of being the victims of injustice, which belief has been reflected upon the children. Keeping the mental eye fixed upon one's troubles instead of upon the truth of Being dulls the intellect, contracts the cranial organs, and causes the soul to be unobservant of, hence disobedient in its thinking to, the truth of Being. The consciousness of this patient must be energized and quickened by the spoken word of Truth. The unalterable perfection of the formation of the ear in the ideal organism must be clearly pictured. The persistent and heartfelt statement, "God is love," will melt the hardness and dilate the Eustachian tubes of those in bondage to this belief. Affirm perfect hearing, also that every nerve of the head and ears is perfectly healthy and in exactly the right place.

HEART AFFECTIONS are often caused by suppressed anger and jealousy, or by the extreme nervousness which gives vent to fits of temper. Anger causes the heart's action to become intermittent, which causes partial paralysis of the small blood vessels. Heart affections also come from love of and a desire to

possess material things; a yearning for human love, etc. Patients of this class must be disabused of their belief of the substantiality of matter.

HEADACHE is often a result of a fit of temper. Self-condemnation is a prolific cause of headache; so are discontent, worry, and anxiety. Self-condemnation is the result of belief in a punishing God. One who really understands and knows God to be unalterable Love does not suffer from headache.

CHANGE OF LIFE. One of the strongest and one of the most nonsensical error beliefs of the human race is, that what is called "change of life" is necessarily attended with suffering. Change of life is perfectly natural during the present phase of racial soul development. It is attended by suffering because of the belief that our mythical Mother Eve was cursed by God in the Garden of Eden. This erroneous belief is born, as is all suffering, because we have as yet failed to form the immaculate conception in our own souls of God as changeless, unalterable, immutable divine Love; which is eternal, undeviating Principle; which is omniscient, omnipotent, and omnipresent pure Spirit.

Since God, the eternal sustaining Cause of Man, cannot change, neither can Man change. But because the human soul, who has yet to attain consciousness of the natures of God and Man, has, in his ignorance, believed God to be changeable, he has also believed Man to be changeable, and this belief has been manifested on the physical shape in various ways. It is a proven fact, that the woman who keeps her thoughts centered upon the true nature of God passes through these physical changes scarcely observing that she is passing or has passed through them. The alleviation of this particular race fear and suffering is therefore, first, a denial of its truth or necessity, and, second, an affirmation of the changeless natures of God and Man which, realized, will manifest both mental and physical harmony. The affirmation, "I am the eternal Expression of the changeless God" cannot be repeated too often.

If the eternal and harmonious activity of the nature of God were realized, circulation and respiration would be perfect, and every function of the organism would be painlessly, naturally, and regularly performed. Concentration of thought should be raised above the phys-

ical organism, and kept steadfastly fixed upon Man's ideal Being and its origin, God. God is omnipresent Love, always at hand to be appropriated by any consciousness who opens itself to perceive It and receive It. God is always *here*. It belongs to us, individually, to realize this fact.

PREGNANCY and CONFINEMENT should also be painless. This would be the case if marriages were made from a correct standpoint, and the true God worshiped by both husband and wife. Suffering during the process of child-bearing, from conception to birth, is the result of the belief that there is sensation in matter—that it can suffer and enjoy. All suffering and all enjoyment is in the consciousness. According to the beliefs with which the consciousness is filled does it realize. One who meditates much upon God as Spirit will gradually undermine the belief of sensation in matter. This will exterminate all lustful passions and sensual appetites.

When this is accomplished none but desired and welcome children will be brought into the world, and then will we have a happy, wise, and righteous race. It is obvious that this result

will only be attained through individual accomplishment.

ASTHMA. First be sure that your patient does not have worms, then treat against unconscious, inordinate grasping or desiring to retain money. Affirm peace and faith in the eternal bounty of the ceaselessly active Principle, Good.

PILES. Treat against the belief that the externals of existence are substantialities, and affirm a sincere desire to know the truth of Being and to realize a pure heart.

Treat PALE and BLOODLESS people against fear and doubt. Affirm realization of their eternal strength.

CONSUMPTION is a result of the race belief that there is an active power, evil, which pursues the children of men, and attacks and consumes them at its own pleasure. Your patient must be taught to misplace this belief by filling his mentality with the affirmation that "Our God is a consuming fire." When a consciousness becomes filled with the fact that God is Principle, it will perceive that all incorrect beliefs and notions must be obliterated. Truth will always misplace error. Principles per-

ceived will consume erroneous beliefs. Disease will consume physical shapes as long as we mentally give it the power to consume them. When we withdraw this power and turn to the Truth, It will consume and annihilate all our error beliefs. Divine Mind is ceaseless Principle. Its activity is the Holy Ghost. The Holy Ghost is the pure thought of God-Mind. It is the unquenchable fire which will never cease to burn until it has consumed all the chaff of mortality. All human errors and frailties will be consumed by the affirmation, "God is infinite Love." The Holy Ghost will "fan" every consciousness until it is quickened with the desire to know the true God and its own true Being.

INTEMPERANCE. Tell the personality who is being treated for intemperance, that he does not want liquor. Tell him that because of the very nature of living soul that nothing short of knowledge of Truth will satisfy him. Most cases of intemperance need to be treated against obsession, as well as nearly all cases of waywardness. To arouse the consciousness of true individuality is the cure.

WHEN THERE IS INHARMONY IN THE HOME declare the contrary. Affirm,

"Everyone in this house wants to do what is right. We are all peaceful, calm, and harmonious. We all love one another. We feel kindly toward one another. We have charity each for the others. We do not notice nor condemn each other's faults. We are all the children of God on our upward way, and by our every thought and every act we each one are trying to help the other members of the family. We are trying to do the will, and thus prove our doctrine that *God is Love*.

PROSPERITY. Poverty and abundance are the outpicturing of states of Mind. Poverty is a *dis*ease which nothing but understanding of the true nature of God will *permanently* cure.

From the foregoing "Suggestions" it may be gathered that any consciousness looking into the truth of Being, and affirming the attribute of omniscience, can discern what errors to treat against in particular cases, and also what particular aspect of Being must be affirmed to offset it. Nothing can be hidden or withheld from him who gives his whole heart to the individual discovery of the truth of Being. His word will become omnipotent and his judgment unerring. Understanding of the true nature of

Primal Cause, and Its changeless Expression, is the only thing that will make one a genuine and reliable healer.

It is a matter for your individual decision as to whether or not you will have a set charge for your treatments. You will be very wise if you treat yourself against self-deception, and for a wise and understanding heart, before you really decide what you will do in this matter.

It is quite possible for a personality who is receiving handsome remuneration to think he *loves* to work for humanity. He can discover the depth of his love by asking his own heart: "Would I be willing to do this work for humanity if I did not feel sure of receiving my pay?"

Again, one might say: "It is not good for those who come for treatment to receive it gratuitously. It is better for them that I compel them to pay me something, even at great sacrifice to themselves."

There is no question but that every personality should render a benefit for a benefit received. This matter admits of no argument at all, but the righteousness of demanding what a personality shall do, when that personality him-

self does not see the righteousness of it, does admit of argument. If metaphysical practitioners want to help souls, as they claim they do, would they not better give their patients *freedom* to decide as to what, when, and how they shall return the benefit they have received? How else is a living soul to learn that he is free to do what is right? How else can he experience in his inmost soul *the joy* which comes of resolute, intentional right doing?

Again, one might say: "Human souls have not yet grown to the place where they can be trusted to remunerate others for benefits received, therefore if I allow them to make me free-will offerings only, my needs will not be supplied."

Would it not be better to be honest with oneself and say: "I perceive that I do not yet realize the nature of God sufficiently to depend upon It to supply my daily needs. I perceive that my first work is with myself, for I cannot be a real, true helper of God's children until I have demonstrated within my own consciousness that I am really *fit* to help them. If I cannot trust God for my daily bread, I am not yet ready to be a true leader of his children;

but thanks be to God I perceive that in this respect, as in all others, I will evolve soon or late perfect faith to do all things. In the meantime I will be patient with myself because I know that soul growth cannot be forced. In the fullness of time *all* faith will be mine."

SOUL ALTERATIVES.

One or more to be used daily.

In the early morning declare what you wish to see accomplished during the day:

I desire to see good will, peace, and harmony reign within this household today. I desire to see that intelligence, wisdom, and knowledge are divinely manifested. I desire to feel and see divine love beam through every countenance and manifested by every act. I desire to see health and strength the individual realization of everyone. Thus will we all come into a fuller knowledge of our inherent perfection and make God manifest to the degree of our realization.

In my real Being I am omniscient.

I am now beginning to realize the truth of my Being.

I have faith in Myself, because in my real Being I am the omnipotent child of the eternal God.

I am learning of Omniscience the word that will govern this situation.

I have eternal life.

My strength is inexhaustible because of its inexhaustible Source.

In calmness and repose do I realize strength and power.

In my mouth is found no guile.

The fruit of my lips is created for me.

I am unprejudiced and just, because in all my thinking I am governed by divine Principle.

I am cultivating an even and sweet temper because I want to realize and manifest divine Harmony.

I am steadfast in my purpose to realize my true Being.

The ceaseless and inexhaustible bounty of omnipresent God *must* become the realization of every individual living soul.

Plenty and prosperity are my birthright from God. By my steady and persistent speaking I will bring them into visibility.

I am a true and faithful friend to everyone, and everyone is a true and faithful friend to me.

I speak my word joyously at all times.

I have faith in the spoken word of Truth.

Nothing but words of Truth vibrate in my ears

I am strong and of a good courage, for the Lord will neither fail me nor forsake me.

I have hearing ears and an obedient heart.

I now open my consciousness to the inflowing of infinite Intelligence, and the outpouring of divine love.

In my real Being I know everything because I am the child of infinite Wisdom and Intelligence.

There is no unknowable for me, because I am the child of infinite Knowledge Itself.

The eyes of my Being penetrate all "mists" and see beyond all appearances.

I do not judge according to appearances. I perceive the Good which is always here.

My realization of abundance is eternal.

Divine Love is my Shepherd. It provides for me. It protects me. It guides me. I shall not lack.

Spirit Supply is constant, bountiful, unceasing, inexhaustible and omnipresent.

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